The Cosmic Verses of the Qur'an

A study of the selected verses of the Holy Qur'an
Al-Aayaat al-Kainaat
الآيات الكائنات

Part 2 (Surah 24 to End)

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Surah Nur (Surah 24)

سوره النور (سوره نمبر 24)

آیات: 41، 42

اَلَمۡ تَرَ اَنَّ اللّٰہَ یُسَبِّحُ لَہٗ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ وَ الطَّیۡرُ صٰٓفّٰتٍ ؕ کُلٌّ قَدۡ عَلِمَ صَلَاتَہٗ وَ تَسۡبِیۡحَہٗ ؕ وَ اللّٰہُ عَلِیۡمٌۢ بِمَا یَفۡعَلُوۡنَ ﴿۴۱﴾
وَ لِلّٰہِ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ اِلَی اللّٰہِ الۡمَصِیۡرُ ﴿۴۲﴾

Are you not aware that it is God whose limitless glory all [creatures] that are in the heavens and on earth extol, even the birds as they spread out their wings? Each [of them] knows indeed how to pray unto Him and to glorify Him; and God has full knowledge of all that they do, for, God's is the dominion over the heavens and the earth, and with God is all journeys' end. (24:41,42)

……..

Explanation:

"Do you not observe that all entities in the heavens and the earth—including avians in flight—engage in the glorification of God? Each being intuitively apprehends its mode of worship and exaltation. Indeed, God is omniscient regarding their ontological operations."

"And, to God belongs the sovereignty of the heavens and the earth, and to God is the ultimate teleological return."

Verse 41:

This verse proclaims that every entity in the cosmos—animate or inanimate—engages in the glorification (tasbīḥ) of the

Divine, not merely metaphorically, but through a deep alignment with its intrinsic purpose and function within the natural order. Even birds in flight, with wings fully extended in dynamic balance and aerodynamic regulation, are highlighted as manifesting an act of praise through their structure, motion, and behavior.
From a biological and ecological standpoint, this suggests that all living systems function within ordained patterns of behavior—instinctual, physiological, and ecological laws—which may be interpreted theologically as modes of obedience (ṣalāh) to the Creator.

Modes of Worship: Conscious and Non-conscious
The verse reflects a dual classification of worship in Islamic metaphysics:

Conscious (Ikhtiyārī) Worship:
Performed by self-aware beings (e.g., humans, jinn) through volitional acts—ritual prayer, ethical decisions, spiritual reflection.

Innate or Ontological (Takwīnī) Worship:
Involves the automatic conformity of all matter and life forms—atoms, stars, birds, and ecosystems—to the physical laws and divine design embedded in their structure and function.
For example:

- Birds in flight obey aerodynamic laws governed by wing morphology, muscle coordination, and instinctual navigation—behaviors that can be read as modes of tasbīḥ.
- Photosynthetic organisms convert sunlight into energy via chloroplasts, without awareness, but in perfect alignment with the life-sustaining order of the biosphere.

This ontological alignment is a form of non-verbal, functional praise of the Divine; a language of being rather than speech.

Verse 42
Verse 42 anchors the preceding observations in cosmological monotheism: God alone holds sovereign authority over the material and spiritual realms ("the dominion of the heavens and the earth"), and all processes—biological, ecological, historical, and eschatological—ultimately return to Him.

This theological teleology implies:

- All evolutionary trajectories, life cycles, and natural entropies unfold under divine governance.
- The cosmic return (al-maṣīr) is not merely death, but a universal accountability of every entity's existence and purpose.

Conclusion: Integration of Science and Worship
Verses 24:41–42 reveal the profound unity between the physical order and spiritual purpose, presenting a vision in which all elements of creation—biological, cosmological, and moral—are in continuous submission to the Divine command.

All beings, whether animate or inanimate, act in complete conformity with the Divine Will, fulfilling the specific roles and functions assigned to them in the natural order. This inherent alignment with purpose constitutes their ṣalāh (devotional order) and tasbīḥ (glorification).

Human beings, endowed with consciousness, intellect, and moral responsibility, are likewise called upon to align their lives with the ethical and spiritual framework revealed by God. Unlike other creatures, their participation in Divine worship requires deliberate awareness, moral choice, and ethical conduct.

In this way, these verses invite a synthesis between scientific understanding of natural processes and a deeper recognition of their spiritual significance, reminding humanity that the universe is not merely a mechanistic system but a sacred domain of ongoing worship and meaning.

آیت: 43
اَلَمۡ تَرَ اَنَّ اللّٰهَ يُزۡجِىۡ سَحَابًا ثُمَّ يُؤَلِّفُ بَيۡنَهٗ ثُمَّ يَجۡعَلُهٗ رُكَامًا فَتَرَى الۡوَدۡقَ يَخۡرُجُ مِنۡ خِلٰلِهٖ ۚ وَ يُنَزِّلُ مِنَ السَّمَآءِ مِنۡ جِبَالٍ فِيۡهَا مِنۡۢ بَرَدٍ فَيُصِيۡبُ بِهٖ مَنۡ يَّشَآءُ وَ يَصۡرِفُهٗ عَنۡ مَّنۡ يَّشَآءُ ؕ يَكَادُ سَنَا بَرۡقِهٖ يَذۡهَبُ بِالۡاَبۡصَارِ ﴿۴۳﴾

Are you not aware that it is God who causes the clouds to move onward, then joins them together, then piles them up in masses, until you can see rain come forth from their midst?
And He it is who sends down from the sky—from the mountainous masses [of clouds] therein—hail, wherewith He smites whomsoever He wills, and averting it from whomsoever He wills, (the while) the flash of His lightning well-nigh deprives (men of their) sight. (24:43)
…….
Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight. (Abdullah Yusuf Ali)
…….

Are you not aware that it is God who causes the clouds to move onward, then joins them together, then piles them up in masses, until you can see rain come forth from their midst? And He it is who sends down from the skies, by degrees, mountainous masses [of clouds] charged with hail, striking therewith

whomever He wills and averting it from whomever He wills, [the while] the flash of His lightning well-nigh deprives [men of their] sight. (Muhammad Asad)

Explanation:

Linguistic and Structural Analysis

The verse unfolds through a sequence of verbs that reflect a temporal and causal progression:

- يُزْجِي سَحَابًا (yuzjī saḥāban) — "He drives the clouds": The verb yuzjī comes from zaja, meaning to urge forward, often implying smooth, gradual movement.
- يُؤَلِّفُ بَيْنَهُ (yu'allifu baynahu) — "then joins them together": Suggests the merging of smaller cloud clusters into larger systems.
- يَجْعَلُهُ رُكَامًا (yaj'aluhu rukāman) — "then piles them up": Denotes cumulus or cumulonimbus cloud formation.

The progression concludes with rain (wadq) issuing from their midst, indicating precipitation from thick cloud masses.

The term جِبَالٍ (jibāl) metaphorically describes the massive, towering appearance of storm clouds, particularly cumulonimbus clouds that may rise over 10 km in height.

Meteorological Correspondence

- Cloud Formation: Water vapor rises via convection, condensing into droplets.
- Coalescence: Smaller cloud particles merge into denser cloud systems.
- Cumulonimbus Clouds: Formed through vertical development, producing both rain and hail.
- Hail Production: Occurs within strong updrafts inside cumulonimbus clouds where water freezes in layers.
- Lightning: A byproduct of charge separation within storm clouds, capable of temporarily blinding viewers (yakādu sanā barqihi yadhhabu bil-abṣār).

The verse's sequence mirrors this scientific understanding while emphasizing Divine causality behind these natural laws.

Theological and Symbolic Insights

- Divine Agency: The repetition of verbs attributed to God ("He drives," "He joins," "He piles," "He sends down") emphasizes that natural phenomena are not autonomous but are acts of Divine will.
- Selective Mercy and Power: The hail "strikes whom He wills and averts from whom He wills" suggests a purposeful and measured natural process, symbolizing both Divine mercy and retribution.
- Spiritual Light and Blindness: The lightning flash symbolizes both illumination and overwhelming power. It can be read as a metaphor for the Quranic message—illuminating for some, blinding for others, depending on receptivity.

The Wonder of "Mountains of Clouds":
One of the most striking features of verse 24:43 is the phrase:

"يُنَزِّلُ مِنَ السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ"
"He sends down from the sky—from mountains masses (of clouds) within it, He sends down hail…"
This reference to 'mountain-like clouds in the sky' may appear metaphorical at first glance. However, in light of modern atmospheric science, it reflects a startling correspondence to the reality of towering cumulonimbus clouds, which can rise up to 12 to 16 kilometers (40,000 to 52,000 feet)—reaching the stratosphere—and truly resemble mountains in both form and structure when viewed from a distance or from above, such as during air travel.
Modern meteorology has discovered that hail forms in the upper, colder regions of such clouds, especially supercell and cumulonimbus clouds, where strong updrafts carry water droplets above the freezing line. This is precisely where hailstones are formed and later fall due to gravity once they grow heavy. Thus, the Qur'anic statement that God sends down

hail "from mountains [of clouds] in the sky" aligns remarkably with the scientific description of where hail originates.
At the time of revelation in 7th-century Arabia, people had no direct means to observe or understand the towering vertical structure of clouds or their internal dynamics. Most likely, they experienced clouds as horizontal masses and may have used analogies like "canopies" or "blankets" overhead. The comparison of cloud formations to mountains—which accurately captures the vertical dimension, density, and majesty of cumulonimbus systems—would have been both unusual and profound.

Thus, this imagery in the Qur'an is not merely a linguistic wonder; it is an observational truth that was confirmed only with the advent of modern aviation, meteorological radar, and satellite imaging. The verse doesn't just use metaphor to inspire awe; it reveals a physical phenomenon in a symbolically vivid and scientifically accurate manner.
There is no historical evidence that the detailed vertical structure of clouds, or the exact mechanism of hail formation, was understood in the 7th century. Classical commentators often explained such phrases either literally or metaphorically, but without access to empirical data about atmospheric layering or cloud morphology. They noted the grandeur of cloud formations and divine power but could not identify the precise meteorological reality.
In short, this verse stands as a subtle yet profound sign (āyah)—one that bridges symbolic majesty and empirical truth. It invites reflection not only on God's power but also on the layered intelligibility of nature, which can be appreciated both through spiritual insight and scientific inquiry. Far from being a coincidence, this convergence of the Quranic revelation and modern discovery reflects the Qur'an's enduring depth and relevance, offering meanings that unfold progressively as human knowledge evolves.

Divine Will and the Order of Nature

The phrase “He smites with it whom He wills, and averts it from whom He wills” (Qur’an 24:43) might at first appear to suggest arbitrariness in Divine action. However, both the Qur’anic worldview and contemporary scientific understanding point to a deeper structure beneath such events.

In the Qur’anic framework, God's will is not whimsical or unpredictable. Rather, it unfolds through established laws (sunan), which govern the natural and moral realms with precision, wisdom, and purpose. The sending of clouds, the formation of hail, and even the striking or averting of weather phenomena occur within a system of causality, balance, and wisdom (ḥikmah).

This verse highlights God’s control over meteorological processes, but it does not negate physical causation. The Qur’an repeatedly affirms that God's will operates through means and measures (bi’l-ḥaqq, bi’l-qadar), such that His decrees manifest via observable, orderly processes. The "mountains" of clouds that release hail are subject to thermodynamic, gravitational, and atmospheric laws—each a reflection of Divine legislation in nature (al-qānūn al-ilāhī).

Furthermore, when the Qur’an says that God causes hail to strike “whom He wills,” it can be interpreted through multiple layers:

Natural causality: Certain regions with specific geographical and atmospheric conditions are more prone to hailstorms due to God's design of environmental laws.

Moral causality: At times, disasters may serve as warnings or trials—forms of spiritual education—not due to randomness but as part of a larger ethical and eschatological framework.

Symbolic meaning: The selective striking and averting point to the limits of human control and the ever-present transcendence of Divine agency, reminding us that knowledge of mechanisms does not displace awe before the Source.

Thus, God’s will in nature is purposeful, structured, and deeply integrated with the laws of the cosmos, which themselves are a manifestation of His knowledge (ʿilm), wisdom (ḥikmah), and justice (ʿadl).

Conclusion
Qur'an 24:43 wonderfully weaves together empirical observation and spiritual meaning. It affirms that meteorological events, far from being random, are manifestations of Divine wisdom and power. Through the lens of both classical exegesis and modern science, the verse reveals a cosmos in which physical laws reflect metaphysical truths. Rain, clouds, and hail thus become ayat ("signs"), inviting both scientific inquiry and spiritual awe.
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آیت 44

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يُقَلِّبُ اللّٰهُ الَّيۡلَ وَ النَّهَارَ ؕ اِنَّ فِىۡ ذٰلِكَ لَعِبۡرَةً لِّاُولِى الۡاَبۡصَارِ ﴿۴۴﴾
....
It is God who causes night and day to alternate: in this, behold, there is surely a lesson for all who have eyes to see. (24:44)
…

Explanation:

The verse states:

"يُقَلِّبُ اللّٰهُ اللَّيْلَ وَالنَّهَارَ"
"It is God who causes night and day to alternate."

This conveys a direct statement of observable reality: the regular succession of night and day is under God's control. The Arabic verb "يُقَلِّبُ" (yuqallibu) implies continuous, purposeful turning or rotating, suggesting a dynamic and deliberate act rather than a passive or random phenomenon.

Metaphorical Meaning
Beyond its literal sense, the alternation of night and day symbolizes change, renewal, and the cycles of life. Night may metaphorically represent rest, reflection, or concealment, while day signifies activity, clarity, and manifestation. Thus, this verse can be understood as a metaphor for the ebb and flow of human experience, alternations of ease and hardship, or the rise and fall of civilizations—all under divine governance.

Scientific Explanation
From a scientific perspective, the alternation of night and day is caused by the rotation of the Earth on its axis. As the Earth spins, different regions are exposed to the Sun's light or fall into shadow, resulting in the regular pattern of day and night. This phenomenon is a foundational rhythm of the planet's ecological systems and biological life—affecting circadian rhythms, photosynthesis, and the temperature balance of the Earth.

The choice of the word "يُقَلِّبُ" (turning over) beautifully corresponds with this modern understanding of the rotational nature of the Earth, though such knowledge was not available at the time of revelation.

Spiritual Message

The verse concludes:

"إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ"
"In this, there is indeed a lesson for those who have insight."

This is a spiritual call to reflection. Those who possess inner sight (بصيرة)—not merely physical vision—are urged to contemplate the signs in nature. The orderly alternation of day and night is not only a marvel of creation but also a reminder of divine wisdom, power, and mercy. It teaches the believer to

trust in the regularity and purposefulness of the cosmos, as well as the presence of order and meaning in the cycles of life.

Practical Lesson:
This verse reminds us to live with awareness of time's sacred rhythm—to organize our lives around cycles of day and night with purpose and balance. It calls for mindful living, encouraging reflection at dawn and dusk, and aligning one's actions with the natural order. The alternation of night and day also teaches us resilience: darkness is always followed by light, just as hardship is followed by ease. For the people of insight, every passing moment becomes a reminder to act justly, use time wisely, and remain spiritually awake.

If today is night, prepare diligently for the coming day; if it is day, honor it with purposeful action. Let night be a time for rest, reflection, and spiritual renewal; let day be a time for work, service, and gratitude. The alternation of night and day teaches us to live rhythmically, wisely, and with foresight. Time is not just passing—it is a divine sign and a sacred trust.

Conclusion
The alternation of night and day, as described in Qur'an 24:44, is not merely a physical phenomenon but a profound sign (āyah) pointing to the intelligent design and sustaining will of the Creator. It reflects the harmony between cosmic order and divine purpose, inviting both scientific inquiry and spiritual reflection. For those with insight, this verse offers a lesson in humility, gratitude, and awareness: just as the universe follows its appointed cycles, so too should human life align with the moral and spiritual rhythm set by God.
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وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنۡ مَّآءٍ ۚ فَمِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰى بَطۡنِهٖ ۚ وَ مِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰى رِجۡلَيۡنِ ۚ وَ مِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰٓى اَرۡبَعٍ ؕ يَخۡلُقُ اللّٰهُ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿۴۵﴾
…
…..
And it is God who has created all animals out of water; and [He has willed that] among them are such as crawl on their bellies, and such as walk on two legs, and such as walk on four. God creates what He will: for, verily, God has the power to will anything. (24:45)
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Explanation:

The Meaning of "Dabbah" and Aquatic Origin
The term "Dabbah" (دابہ) refers to any creature capable of movement, commonly translated here as "living organism" or "animal." The verse asserts that God has created every living creature from water. This statement carries two primary interpretations:

1. Fundamental Composition: Water constitutes a major component of living organisms' bodies. For instance, the human body is approximately 70% water. This highlights water's critical role as the primary solvent and medium for all biochemical processes essential to life. The existence and maintenance of all living organisms are fundamentally dependent on water.

2. Origin of Life: The verse may be taken to suggest that life itself originated from water. This aligns with contemporary scientific theories regarding the origin of life (abiogenesis), which posit that the earliest forms of life emerged approximately 3.5 billion years ago in aqueous environments, such as primordial oceans or

hydrothermal vents. This concept is often referred to as the "aquatic origin of life."

Classification by Locomotion
The verse explicitly categorizes living creatures based on their modes of locomotion, providing distinct examples:

- Crawling on bellies: This refers to reptiles like snakes and crocodiles, which move by undulating their bodies or dragging their undersides along a surface.
- Walking on two legs (bipedalism): This category includes humans and various avian species (birds), characterized by their upright or semi-upright gait.
- Walking on four legs (quadrupedalism): This encompasses a wide range of mammals and other terrestrial vertebrates, such as livestock and various wild animals.

Creation as an Ongoing Process

A key message of this verse lies in its powerful affirmation of God's unrestricted and continual act of creation. The expression:

"يَخْلُقُ اللهُ مَا يَشَآءُ" — "God creates whatever He wills"

— highlights that creation is not limited to the past but is a dynamic, ongoing reality. It reflects God's absolute will and power to bring into existence whatever He chooses, at any time and in any form. This expression invites us to contemplate the ever-renewing processes of nature, life, and the cosmos as active signs of divine volition and purpose.

The diversity of life is boundless. Modern biology acknowledges that life diversified over time, branching into millions of species. The Qur'an acknowledges a creative open-endedness—not all life conforms to a fixed mold. The verse accommodates new, unknown forms of life.

Moreover, beyond the examples of crawling, bipedal, and quadrupedal locomotion, there are countless other manifestations of life, including aquatic organisms, terrestrial species, and aerial forms. For example, the vast number of insect species alone demonstrates the incredible range of life forms.

Furthermore, if "Dabbah" is interpreted in its broadest sense, it could also encompass plants. Plants, being living organisms, exhibit growth and development, which can be considered a form of inherent movement or dynamic change, even if not ambulatory locomotion. Their life processes are also entirely dependent on water.

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سوره الفرقان (سوره نمبر 25)

آیت: 2

الَّذِیۡ لَہٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ لَمۡ یَتَّخِذۡ وَلَدًا وَّ لَمۡ یَکُنۡ لَّہٗ شَرِیۡکٌ فِی الۡمُلۡکِ وَ خَلَقَ کُلَّ شَیۡءٍ فَقَدَّرَہٗ تَقۡدِیۡرًا ﴿۲﴾

(God, it is) He to whom the dominion over the heavens and the earth belongs, and who has begotten no offspring, and has no partner in His dominion: for it is He who created every thing and determined its nature in accordance with [His own] design. (25:2)

….

He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions. (Abdullah Yusuf Ali)

…..

He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure. (Muhammad M. Pickthall)

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Explanation:

This verse establishes the absolute unity and sovereignty of God in cosmological and metaphysical terms. Several key theological and philosophical assertions are made:

God is the Sole Possessor of Sovereignty (ملک)
The verse begins by declaring that ultimate authority and ownership over all cosmic realms—heavens and earth—belongs exclusively to God. The term "mulk" refers not merely to ownership, but to absolute dominion, governance, and autonomy, negating any rival or parallel authority.

No Offspring, No Partnership

- "He does not beget": This explicitly rejects anthropomorphic or biological conceptions of God. Unlike creatures, the Divine does not reproduce.
- "Nor is there any partner in His rule": This negates polytheism, dualism, and any conception of shared divinity. Divine sovereignty is unilateral and indivisible.

Creation and Measurement

- "Created everything": This universal statement affirms that nothing exists independently of the Creator. Every entity, whether physical or metaphysical, is a result of divine creative will.
- "Determined it with precise measure (taqdīr)": The Arabic term implies intentional design, proportion, limitation, and purpose. This reflects both:
- The mathematical order and laws of nature observable in the cosmos.
    - The metaphysical principle that creation is not chaotic but follows a deliberate, coherent structure.
    - Every aspect of existence follows an intrinsic order, grounded in divine wisdom and decree.

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اَلَمۡ تَرَ اِلٰی رَبِّکَ کَیۡفَ مَدَّ الظِّلَّ ۚ وَ لَوۡ شَآءَ لَجَعَلَہٗ سَاکِنًا ۚ ثُمَّ جَعَلۡنَا الشَّمۡسَ عَلَیۡہِ دَلِیۡلًا ﴿۴۵﴾
ثُمَّ قَبَضۡنٰہُ اِلَیۡنَا قَبۡضًا یَّسِیۡرًا ﴿۴۶﴾

Are you not aware of your Sustainer [through His works]? – how He causes the shadow to lengthen when, had He so willed, He could indeed have made it stand still: but then, We have made the sun its determinant/indicator, (25:45)
and then, [after having caused it to lengthen,] We draw it in towards Ourselves with a gradual drawing-in (that is, cause it to end). (25:46)

…..

Art thou not aware of thy Sustainer [through His works]? - how He causes the shadow to lengthen [towards the night] when, had He so willed, He could indeed have made it stand still: but then, We have made the sun its guide.
and then, [after having caused it to lengthen,] We draw it in towards Ourselves with a gradual drawing-in. (Muhammad Asad)

…….

Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot.
Then We withdraw it unto Us, a gradual withdrawal. (Muhammad M. Pickthall)

…..
An explanatory rendering:

Have you not reflected (O listener), upon the power and design of your Sustainer—how He (produces and) lengthens the shadow (through the movement of the sun)? Had He so willed, He could have made it still (by making the sun stationary). (But He did not do so; rather, He made it

governed by a dynamic system—it comes into being, reaches its peak, diminishes, and eventually fades away.)
and, We have made the sun its determinant (that is, through the sun the varying phases of the shadow are made evident and measured). Then, after it reaches its extremity, We gradually draw it back toward its termination. (Thus continues the cyclical alternation of night and day. Truly, within all these phenomena are manifest signs of the majestic power of God.)
……

Explanation:

Literal Meaning:

"Have you not seen your Lord, how He stretches out the shadow?"

It highlights that God extends the shadow, and had He willed, He could have made it static, unmoving.

The sun is made its indicator, meaning the changes in shadow—its presence, direction, and length—depend on the movement and position of the sun.

"Then We draw it back to Us with a gentle withdrawal."

That is, after the shadow reaches its extended state, it begins to shorten gradually. "We draw it back to Ourselves" is a metaphor indicating the conclusion or termination of it. Here, it means that the shadow comes to an end. The position of the sun with respect to an object is such that the object now no longer has a shadow. Sun is its determinant.

Theological and Philosophical Argument

The Qur'anic argument here is not merely descriptive of a natural phenomenon but uses the shadow as a sign (āyah) pointing to divine power, wisdom, and order. The central claims are:

- God is in control of natural laws, even those that seem automatic or habitual, such as the changing of shadows.

- These changes are not random; they follow a system created and regulated by God (e.g., the sun being the determinant).

- Had God willed, the world could have operated very differently (e.g., no movement in shadows, no passage of time as we know it), but He chose balance, progression, and transformation.

Scientific and Observational Reflection
These verses reflect an astonishingly precise observation of solar-shadow interaction, known today in terms of:

- Earth's rotation and axial tilt,
- The apparent movement of the sun,
- The gradual extension and contraction of shadows throughout the day,
- The diurnal rhythm, tied to circadian biology and ecological balance.

Spiritual Message
The changing shadow is a metaphor for life itself:

- It begins imperceptibly, grows, reaches fullness, and then slowly fades.

- This progression reflects the transitory nature of worldly life and the orderliness of God's will in everything.

The Quranic Argument
The Qur'an here appeals to observation, reason, and humility. It invites reflection on a simple, everyday event—the shadow—and constructs from it an argument for:

- The continuous creative activity of God,
- The non-arbitrariness of natural order,
- The presence of a purposeful, sustaining Intelligence behind what may seem like routine phenomena.

In essence, this is a call to awaken the human intellect and heart through contemplation of creation, and to recognize the Creator through His signs, not in miraculous breaks from nature, but in the subtle miracle of nature itself.

In these verses, the shadow is not just a physical phenomenon; it symbolizes the underlying natural system and divine order governing the universe. It points to a precise, dynamic system of light, movement, and time, all orchestrated by God.
While the shadow is mentioned literally, the verse invites the thoughtful reader to perceive the underlying system that the shadow signifies, that is, the cosmic system behind it (the Earth's rotation, the sun's path, time cycles).

The aim is not only to inform, but to awaken insight (baṣīrah).
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Some special points to consider:

The word madda (مَدَّ) means: to spread, stretch, draw out, or elongate.
The word qabaḍnāhu (قَبَضْنَاهُ) means: We took it back, seized it, or retracted it. In this context, it conveys the sense of erasing or

bringing to an end. That is, "We draw it back toward Ourselves" signifies its gradual erasure or termination.

God, through His divine creative law (qānūn-i takwīnī), brings the shadow into existence, causes it to extend, and then gathers it back, eventually causing it to vanish.

The Divine System of Light and Shadow

God has established a system of light and shadow, both of which are essential for the existence, continuity, and flourishing of life on Earth.

- If only light existed without shadow, everything on Earth would burn and be destroyed.
- Conversely, if only shadow existed without light, everything would freeze and become lifeless.

The Shadow of Night

This verse, in general, refers to all forms of shadow, but more specifically, it can be understood to refer to the shadow of night.

Night is, in fact, the shadow of the Earth. This shadow is a vertically conical shape that envelops half of the Earth's surface and its surrounding atmosphere, and it is in constant motion (as the Earth revolves).

- If there were no sun, there would be no such shadow.
- If God did not will the sun to rise—that is, if the Earth were to stop its rotation—then this shadow (i.e., night) would become permanent and unmoving on the Earth's surface.
- When the sun rises, the shadow of night retreats and vanishes (actually moves to the other side gradually.

- This is what is meant by: "the withdrawal of the shadow with the rising of the sun"

The Gradualness of Transition

It is also worth contemplating that darkness does not turn into light suddenly, nor does light reach its peak intensity instantly. Rather, these transitions occur gradually.

This gradual transformation is one of the great blessings of God. If these changes were abrupt, the entire balance of the natural world would collapse.

Light, Shadow, and the Process of Seeing

Both light and shadow are essential for the process of vision.

- If light were to pass entirely through an object (if it is highly transparent) without any obstruction or interaction, we would not be able to see the object.
- In other words, if a substance were perfectly transparent and cast no shadow, it would be invisible to the human eye.

Shadow as a Measure of Time

The movement of shadows has also served as a natural instrument for measuring time.

- The direction and length of a shadow provide a reliable indication of time. In ancient times—before the invention of modern clocks—this function was especially significant and valuable.

The Daily Pattern of Shadows

- When the sun rises, shadows are long, stretching toward the west.

- As the sun ascends in the sky, the shadows shorten.
- At midday, the shadow of an object lies directly beneath it, at its base, going to zero or almost zero.
- As the sun begins to set, shadows slowly lengthen again, but now in the opposite direction—toward the east—until nightfall brings darkness in all directions.

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آیت: 47

وَ ہُوَ الَّذِیۡ جَعَلَ لَکُمُ الَّیۡلَ لِبَاسًا وَّ النَّوۡمَ سُبَاتًا وَّ جَعَلَ النَّہَارَ نُشُوۡرًا ﴿۴۷﴾

And He it is who makes the night a garment for you, and [your] sleep a rest, and causes every [new] day to be a resurrection. (25:47)

……

Explanation:

Literal Interpretation:

Night as a Covering/Garment (لِبَاسًا):

The verse describes night as a "libas" (a garment or covering), implying it envelops and conceals. Just as clothing covers and provides comfort, the night covers the world in darkness, offering privacy, tranquility, and a pause from daytime activities.

Sleep as Rest (سُبَاتًا):

Sleep is referred to as "subāt," which linguistically means "cessation" or "cutting off." It signifies sleep as a state that cuts one off from physical activity and provides a complete respite for the body and mind.

Day as Renewal (نُشُورًا):

The day is called "nushūr," which means "resurrection" or "arising anew." This alludes to the daily return to life and activity after the temporary death-like state of sleep.

Scientific Interpretation:

Night as a Covering:

Scientifically, the night serves as a natural "curtain" due to the Earth's rotation, blocking sunlight and creating darkness. This darkness reduces visual stimuli and creates a calming environment conducive to rest.

The absence of sunlight during the night triggers the production of melatonin in the brain, promoting sleep and regulating the body's circadian rhythm.

Sleep as a Means of Rest:

Sleep is a physiological process essential for the repair and rejuvenation of the body. During sleep, bodily functions like muscle growth, tissue repair, and the consolidation of memories occur.

Sleep "cuts off" (subāt) an individual from external activity, allowing the body to recover from fatigue, reduce stress, and maintain mental and physical health.

Day as Renewal:

The daytime, characterized by sunlight, stimulates wakefulness and activity. The light suppresses melatonin production, signaling the body to wake up.

Daylight fosters productivity, mobility, and energy, marking it as a period for work and interaction. The idea of nushūr (resurrection) resonates with the body's "reawakening" and preparation for new challenges.

Spiritual and Symbolic Interpretations:

Night as a Blessing of Privacy and Reflection:

The night, being dark and quiet, provides a sacred time for personal introspection, rest, and worship. In Islamic tradition, the stillness of the night is considered ideal for acts like Tahajjud (night prayer).

Sleep as a Reminder of Death:

Sleep is often described in the Qur'an as a minor form of death. It reminds humans of their mortality and the eventual

resurrection, emphasizing gratitude for each new day as a renewed opportunity for good deeds.

Day as a Metaphor for Resurrection:

Just as humans rise from sleep to engage in daily life, the verse subtly hints at the larger concept of resurrection (Yawm al-Qiyamah), when all will rise from the "sleep" of death.

Summary:

This verse highlights the divine design in the alternation of night and day and the physiological and spiritual significance of sleep. It calls for gratitude toward God's blessings: the night as a shield for rest and reflection, sleep as a time for renewal, and the day as an opportunity for work and worship. It also subtly reminds believers of the ultimate resurrection and accountability.

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سوره الفرقان

آيات: 48، 49

وَ هُوَ الَّذِیۡۤ اَرۡسَلَ الرِّیٰحَ بُشۡرًۢا بَیۡنَ یَدَیۡ رَحۡمَتِہٖ ۚ وَ اَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً طَہُوۡرًا ﴿۴۸﴾
لِّنُحۡیِیَ بِہٖ بَلۡدَۃً مَّیۡتًا وَّ نُسۡقِیَہٗ مِمَّا خَلَقۡنَاۤ اَنۡعَامًا وَّ اَنَاسِیَّ کَثِیۡرًا ﴿۴۹﴾

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And He it is who sends forth the winds as a glad tiding of His coming grace; and [thus, too,] We cause pure water to descend from the skies, (25:28)
so that We may bring dead land to life thereby, and give to drink thereof to many [beings] of Our creation, beasts as well as humans. (25:49)
….

Explanation:

These verses point to a coordinated set of natural phenomena as manifestations of divine wisdom and providence:

Wind Currents:
God is described as the One who sends forth the winds, which precede His mercy. Scientifically, winds are a crucial component of atmospheric circulation. They play a pivotal role in transporting moisture-laden clouds across vast distances—from oceans to continents. This meteorological system operates in a finely tuned balance, guided by differences in pressure, temperature, and the Coriolis effect.

Rainfall and Pure Water ("ماءً طَهُورًا"):
The rainwater descending from the sky is called ṭahūr—a superlative form derived from the root ṭ-h-r (ط-ه-ر), which means both "to be pure" and "to purify." This indicates both the intrinsic purity of rainwater and its capacity to cleanse and sustain life.
In modern scientific terms, rainwater is a form of distilled water produced naturally via the hydrological cycle, involving evaporation, condensation, and precipitation. It is generally free from impurities when it first condenses and falls, and serves as a primary freshwater source for ecosystems.

Revival of Dead Land (Soil Rehydration and Vegetation Growth):

The phrase "to bring a dead land to life" refers to how arid or barren soil is rejuvenated by rainfall, leading to plant germination and ecological regeneration. Water triggers the metabolic processes in dormant seeds and reactivates microbial life in the soil, marking the beginning of vegetative cycles. This is an essential step in carbon fixation, oxygen production, and biospheric balance.

Support for the Food Chain:
The Qur'anic order—first land/vegetation, then livestock, and finally humans—mirrors the ecological trophic hierarchy or food chain. Plants (producers) rely on water to grow, herbivorous animals feed on these plants, and humans, in turn, rely on both. This verse captures the interdependence of life forms in an ecosystem with striking precision.

Water as the Universal Solvent:
Modern chemistry designates water as a universal solvent because of its polar molecular structure, which allows it to dissolve more substances than any other liquid. This property makes water essential for digestion, cellular function, nutrient transport, and cleansing processes, both at the biological and environmental levels.

Conclusion:
These verses present a holistic vision of nature, combining theology, ecology, and hydrology. They remind the reader that:

- Natural phenomena such as wind and rain are not random, but part of a purposeful and life-sustaining divine system.
- Water is not only materially essential but spiritually symbolic of mercy, renewal, and purification.
- The Qur'anic sequencing of natural life—from soil to plants, animals, and humans—reflects the scientific logic of ecological interdependence.

Thus. The verses offer a powerful convergence of spiritual insight and scientific truth, inviting reflection on the intimate harmony between the physical world and the divine order that governs it.
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آیت: 53

وَ ہُوَ الَّذِیۡ مَرَجَ الۡبَحۡرَیۡنِ ہٰذَا عَذۡبٌ فُرَاتٌ وَّ ہٰذَا مِلۡحٌ اُجَاجٌ ۚ وَ جَعَلَ بَیۡنَہُمَا بَرۡزَخًا وَّ حِجۡرًا مَّحۡجُوۡرًا ﴿۵۳﴾

And He it is who has given freedom of movement to the two great bodies of water – the one sweet and thirst-allaying, and the other salty and bitter – and yet has wrought between them a barrier and a forbidding ban.(25:53)
…..

Explanation:

The Term Baḥrayn (ٱلْبَحْرَيْنِ) — "Two Great Bodies of Water"
In Classical Arabic, "baḥr" refers not exclusively to a "sea" but to any expansive body of water. Thus, baḥrayn (two great bodies of water) may refer to:

- Freshwater reservoirs (rivers, lakes, aquifers)
- Saltwater reservoirs (seas, oceans)

The Qur'an here points to the coexistence of two distinct water systems on Earth: freshwater (ʿadhb, furāt) and saltwater (milḥ, ujāj). Scientifically, this refers to the global hydrological system wherein freshwater and saltwater remain functionally distinct despite their continuous interaction.

Two Types of Water in a Unified but Regulated System
This verse captures a remarkable natural dichotomy:

ʿAdhb furāt (عَذْبٌ فُرَاتٌ): Sweet, thirst-quenching water – i.e., low in dissolved salts, suitable for drinking and irrigation.

Milḥ ujāj (مِلْحٌ أُجَاجٌ): Saline and bitter water – high in salt concentration, undrinkable, and often found in oceans and salt lakes.
These two types of water coexist across the planet—rivers flowing into seas, estuaries forming transitional zones—yet they do not blend into homogeneity due to natural constraints and balances established in the physical laws of Earth.

"Maraja" (مَرَجَ) – Dynamic Fluid Motion: "to mix freely," "to set in motion," or "to allow unrestrained flow." The verse describes a controlled yet dynamic interaction, not complete homogenization.

Barrier and Forbidden Partition: Natural Boundaries in Oceanography

"And He placed between them a barrier (barzakh) and an inviolable partition (ḥijr maḥjūr)."

"Barzakh" (بَرْزَخ) – The Intermediary Barrier
Originally meaning "isthmus" or "partition," the term has been adopted in oceanography to describe:

- Haloclines (salinity gradients)
- Thermoclines (thermal stratification)
- Pycnoclines (density differentials)

These phenomena prevent full mixing despite continuous fluid exchange.

Thus, Barzakh (بَرْزَخ) in Qur'anic terminology refers to a liminal zone or isthmus—a natural boundary that regulates interaction while maintaining separation.

In oceanography, haloclines, thermoclines, and pycnoclines are real-life examples where layers of water with differing salinity or temperature resist mixing. These act as natural barriers in estuarine and coastal zones where rivers meet seas.

"Ḥijran Maḥjūrā" (حِجْرًا مَحْجُورًا) – An Inviolable Boundary

Ḥijr denotes a restricted zone. Maḥjūr implies divinely enforced prohibition, suggesting an unbreachable natural law.

Ḥijr Maḥjūr (حِجْرًا مَحْجُورًا):
Literally, a forbidden or protected enclosure, this expression was classically used to signify safe refuge or impassable restraint. In this verse, it evokes a divine law of separation—a physicochemical system that maintains the distinct identities of sweet and saline waters.

Hydrological Cycle
The water cycle (hydrological cycle) serves as the ecological backbone of this system:

- Freshwater originates from the evaporation of saline water, which leaves salts behind.
- Moisture condenses into clouds, producing rainfall over land.
- Rainwater feeds rivers and aquifers, which flow back to the seas.
- Despite constant contact, oceanic and freshwater systems maintain integrity, enabling life to flourish.

Ecological Implications
This verse invites reflection on a precisely balanced Earth system:

- If the natural partitioning between freshwater and saltwater systems were not upheld, Earth's biosphere would collapse.
- The preservation of freshwater amidst vast oceans is a safeguarded mercy for all land-dwelling creatures.

The verse offers both empirical observation and metaphysical insight: God has established a system where diversity and interconnection coexist under governed separation, enabling a livable world.

Conclusion:

- The design and governance of natural laws
- The interdependence of ecological systems
- The provision of life-sustaining freshwater as a divine mercy

This Qur'anic statement precedes and anticipates modern oceanographic and hydrological discoveries, blending language, law, and life in a sacred ecological vision.

Modern hydrology supports a broader interpretation: any interface between saline and freshwater bodies (e.g., estuaries, fjords, or subterranean aquifers).
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سوره فرقان
آیت: 54

وَ هُوَ الَّذِیۡ خَلَقَ مِنَ الۡمَآءِ بَشَرًا فَجَعَلَہٗ نَسَبًا وَّ صِہۡرًا ؕ وَ کَانَ رَبُّکَ قَدِیۡرًا ﴿۵۴﴾

And He it is who out of this [very] water has created man, and has endowed him with [the consciousness of] descent and

marriage-tie: for thy Sustainer is ever infinite in His power. (25:54)
…..

Explanation:

Bashar" (بَشَرًا) – The Human Being
Lexical Scope: The term bashar denotes the human species (Homo sapiens) in its biological and social dimensions. Unlike insān (which often emphasizes intellect or spiritual capacity), bashar underscores corporeal origins and communal structures.

Exegetical Debate: Classical scholars diverged on the interpretation of "creation from water", for instance:
Ontogeny (Individual Creation): The biological dependence of humans on water (constituting ~70% of body mass).

Phylogeny (Species Origin): The aqueous medium as the cradle of life, aligning with modern abiogenesis theories.

Synthesis: The verse likely integrates both meanings—water as the physiological basis of human life and the primordial matrix for biological evolution.

"Mā'" (مَاءً) – The Primordial Medium
Qur'anic Usage: Water (mā') is frequently cited as the origin of life (e.g., 21:30, 24:45).

Scientific Correlation:
Biochemical Necessity: All known life requires water for metabolic processes.

Astrobiology: Hypotheses like "hydrothermal vent theory" posit water as essential for prebiotic chemistry.

"Nasab" (نَسَبًا) – Consanguineal Kinship

Definition: Patrilineal or matrilineal descent systems governing inheritance, identity, and social cohesion.
Anthropological Function: Ensures genetic diversity regulation and tribal solidarity.

"Ṣihr" (صِهْرًا) – Affinal Bonds
Definition: Relationships forged through marriage (e.g., in-laws), critical for intergroup alliances.
Sociopolitical Role: Historically instrumental in conflict resolution and resource-sharing networks.

Conclusion
The verse (25:54) synthesizes embryology, anthropology, and cosmology into a holistic ontology. By attributing human existence to water and sociality to divine decree, the verse bridges empirical reality and metaphysical purpose—a hallmark of the Qur'an's integrative epistemology.
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آیت: 59

الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَا فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ۚ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِہٖ خَبِیۡرًا ﴿۵۹﴾

….

(God is) He who has created the heavens and the earth and all that is between them in six aeons/periods/stages, and is established on the throne (of authority): the Most Gracious! Ask, then, about Him, [the] One who is [truly] aware. (25:59)

…

Explanation

As explained previously, "ayyām" (أيام) here denotes stages or periods of time and not days in the ordinary sense.

The creation of the heavens, the earth, and all that lies between them is here attributed solely to God, who brought the universe into being through a gradual and purposive process, described as occurring over six stages (sittat ayyām).

The Qur'anic concept of creation does not indicate instantaneous production but rather a deliberate unfolding of existence in structured stages. This gradual cosmogenesis resonates with both classical Islamic cosmology and modern scientific models, which acknowledge that the universe developed through a sequence of evolving conditions—thermal, chemical, and structural over a vast period.

Divine Authority: Istiwā ʻala al-ʻArsh (His established on the throne of authority):

The "Throne" (ʻArsh) is emblematic of cosmic sovereignty, not a spatial location but a symbol of ultimate authority and transcendental control. It implies that creation is not autonomous; it is continuously governed, sustained, and ordered by the will and wisdom of its Creator.

The Epistemology of Divine Knowledge: "Ask the One Who is Well-Informed":
The final phrase of the verse—"So ask about Him one who is well-informed" (fas'al bihi khabīrā)—invites profound epistemological reflection. This clause may be understood in two interrelated ways:

First, it underscores the limitations of human inquiry into the essence and workings of the Divine. If one seeks knowledge about God, only He can truly inform, for He alone possesses

perfect knowledge of Himself and His creation. The phrase thus implies that ultimate and certain knowledge of God is available only through revelation (waḥy)—which is now preserved in the Qur'an. Human reason, perception, and imagination, though valuable, remain inadequate and speculative without divinely disclosed guidance.

Second, the verse may also be construed as a call to petition God directly: "If you seek to understand, or if you are in need, ask Him—He is the One fully aware of the needs and conditions of His creatures." This reinforces the Qur'anic theme of God's nearness and responsiveness to sincere inquiry and supplication.

Divine Transcendence and the Limits of Human Reason
This verse affirms the transcendence (tanzīh) of God over all forms of creation and cognition. The Divine Essence lies beyond the scope of empirical perception, rational deduction, or imaginative projection. Whatever knowledge human beings possess about God must come only to the extent that He has chosen to disclose it. In the Islamic worldview, this disclosure reaches its culmination in revelation (waḥy), of which the Qur'an is the final and definitive form.

Thus, all speculative theology (kalām), philosophical reasoning, or scientific inquiry about divine matters remains probabilistic and tentative unless it is grounded in the certainty of revelation. The verse thus articulates a core principle of Islamic epistemology: that certain knowledge of God is dependent on God's own self-disclosure, not on unaided human faculties.

Conclusion
The verse (25:59) synthesizes a cosmological assertion, a theological metaphor, and an epistemological directive. It declares that:

- The universe was brought into being by God through intentional, progressive stages;

- All the cosmos is in God's control, not passively but as a compassionate and sovereign Sustainer;
- And that genuine knowledge of the Divine—His attributes, purposes, and authority—is accessible only through His self-revelation, and is not subject to human invention or guesswork.

The verse thus calls upon the reader to cultivate both intellectual humility and spiritual attentiveness, acknowledging the majesty of God and the mercy that underlies the very structure of existence.

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Gradual Creation as a Universal Principle:

The notion of gradual or stagewise creation (tadrij fī al-khalq) occupies a foundational position in both Islamic theological thought and contemporary scientific cosmology. In the Qur'anic worldview, creation is not presented as an instantaneous event ex nihilo in the temporal sense, but rather as a purposeful unfolding of existence in successive stages, reflecting both the wisdom (ḥikmah) and the power (qudrah) of the Divine.

This concept is articulated repeatedly in the Qur'an through references to God having created the heavens and the earth "in six days" (e.g., Q. 7:54; 10:3; 25:59). The Arabic term ayyām—often translated "days"—does not necessarily denote 24-hour solar cycles, but rather signifies distinct epochs or phases, in line with classical Arabic usage and exegetical tradition. This linguistic nuance permits the reconciliation of the scriptural narrative with cosmological and geological timeframes, and more importantly, affirms a divinely ordained law of gradualism operating throughout the cosmos.

Such gradualism is observable across all levels of reality, from the macrocosmic development of galaxies to the microcosmic processes of embryogenesis and biological evolution. In each case, complexity emerges incrementally, governed by intelligible patterns and causal sequences. This processual nature of existence—whereby entities come into being through intermediate states—is not a sign of deficiency or limitation, but rather a reflection of Divine intentionality and order (taqdir). It demonstrates that God's creative activity is neither arbitrary nor chaotic, but operates through a system of gradation (tartīb), proportion (taqdīr), and measured unfolding.

In this way, the gradual emergence of form and function across nature serves as a dynamic theophany—an ongoing unveiling (tajallī) of the Divine attributes. The process itself reveals God's names: al-Khāliq (The Creator), al-Bārīʾ (The Evolver), al-Muṣawwir (The Fashioner), al-Ḥakīm (The Wise), and al-Raḥmān (The Merciful). Every phase of development reflects a facet of the Divine Will (irādah) and Knowledge (ʿilm), revealing an underlying teleology within creation that is neither random nor mechanical but purpose-driven and value-laden.

Moreover, the doctrine of gradual creation supports the view that the cosmos is ontologically dependent upon God not only at its origin but throughout its ongoing existence. God is not merely a prime mover, but an active sustainer (al-Qayyūm) who continuously brings forth new states of being in accordance with His decrees/ laws (amr). The Qur'an thus frequently couples the idea of creation (khalq) with the idea of command or governance (amr), suggesting a continuous interplay between emergence and regulation, origination and maintenance.

In sum, the Qur'anic affirmation of creation "in stages" offers a coherent metaphysical framework in which temporal development, natural law, and Divine transcendence are harmonized. The gradual nature of creation is not incidental but intrinsic to the Divine mode/methodology of action. It invites

the human intellect to contemplate the signs (āyāt) of God in the natural order, and to recognize in them the rhythms of Divine creativity, manifesting not in haste but in measured perfection. As the Qur'an declares:

"And We created the heavens and the earth and whatever is between them in six stages, and We were not touched by fatigue" (Q. 50:38),

…….

Gradual Creation in Light of Qur'an and Modern Cosmology

The Qur'anic concept of the creation of the heavens and the earth in six periods or ayyam aligns remarkably with modern cosmological understanding. Rather than indicating instantaneous creation, these verses suggest a purposeful, phased unfolding of the cosmos—an idea consistent with contemporary scientific models.

Cosmological Alignment

Modern cosmology affirms that the universe emerged through gradual stages following the Big Bang. The early universe passed through critical epochs—such as the Quark Epoch, Hadron Epoch, and the era of Recombination (approximately 380,000 years after the Big Bang)—before structure formation could begin. Galaxies began forming only after nearly a billion years, during what is termed the cosmic "dark ages." This incremental progression resonates with the Qur'anic portrayal of a universe built in successive stages, each preparatory for the next.

Earth's Evolutionary Readiness

Similarly, the Earth's development followed a staged process: from a molten mass to a planet with a stable crust, then to an atmosphere and hydrosphere capable of supporting life. This

transformation—from geological chaos to ecological equilibrium—reflects a thermodynamically optimized sequence.

Thermodynamic Wisdom

A gradual creation process offers clear thermodynamic advantages. It allows for controlled energy distribution, preventing premature entropy maximization or a "heat death" scenario at the universe's origin. Moreover, the emergence of low-entropy systems—such as biological macromolecules like DNA—required preexisting stable chemical and environmental conditions. These steps could not have occurred instantaneously without violating the principles of entropy and causality.

Biological Compatibility

The Qur'an alludes to the development of human life in stages (ṭawār, e.g., Qur'an 71:14), which parallels the scientific model of life's origin: from prebiotic chemistry to the RNA world, followed by the emergence of prokaryotic and then eukaryotic life. These biological stages unfolded over approximately 3.5 billion years, a fact supported by both paleontological records and molecular biology.

Intentionality and Design

Each phase of creation demonstrates a high degree of fine-tuning. The laws of physics, the parameters of cosmic expansion, the properties of water and carbon—all point toward purposeful design. The orderly progression from simplicity to complexity suggests not randomness but divine intentionality.

Empirical Support

The Cosmic Microwave Background (CMB) confirms that the universe is approximately 13.8 billion years old and has been cooling incrementally since its inception. Meanwhile, stratified fossil records on Earth demonstrate sequential species emergence, with no sudden appearance of fully complex organisms. This further supports the Qur'anic vision of an orderly, purposeful, and gradual process of creation.
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آیات: 61، 62

تَبٰرَکَ الَّذِیۡ جَعَلَ فِی السَّمَآءِ بُرُوۡجًا وَّ جَعَلَ فِیۡہَا سِرٰجًا وَّ قَمَرًا مُّنِیۡرًا ﴿۶۱﴾
وَ ہُوَ الَّذِیۡ جَعَلَ الَّیۡلَ وَ النَّہَارَ خِلۡفَۃً لِّمَنۡ اَرَادَ اَنۡ یَّذَّکَّرَ اَوۡ اَرَادَ شُکُوۡرًا ﴿۶۲﴾

Hallowed is He who has set up in the skies bright heavenly bodies, and has placed among them a [radiant] lamp and a light-giving moon. (25:61)
And He it is who causes the night and the day to succeed one another, [revealing Himself in His works] unto him who has the will to take thought – that is has the will to be grateful. (25:62)
……

Explanation:

The Meaning of Burūj (بروج)
The term burūj, the plural of burj, denotes something prominent or elevated—typically interpreted as heavenly mansions, constellations, or bright celestial structures. According to classical exegetical interpretations and consistent with contemporary astronomical understanding, burūj may refer to stars, planets, and other luminous celestial phenomena visible to the naked eye.

The Metaphor of the Sirāj and the Munīr
The verse distinguishes between two celestial lights:

- Sirāj (سراج) signifies a radiant lamp—a term used here to denote the sun, which is, in scientific terms, a self-luminous star powered by nuclear fusion reactions at its core. These reactions release vast amounts of energy in the form of heat and light, sustaining life on Earth.
- In contrast, Munīr (منير)—meaning "illuminating" or "light-reflecting"—is used for the moon, which, unlike the sun, does not generate its own light but rather reflects the sunlight that falls upon it.

This linguistic precision in the Qur'anic text is noteworthy: the sun is described using a term that implies inherent luminosity, while the moon is described through an adjective that implies derivative or reflected brightness. Such differentiation is not only poetically elegant but also scientifically accurate, revealing a layer of cosmic insight encoded in scriptural language.

The Alternation of Night and Day

The following verse emphasizes the cyclical alternation of night and day (khilfatan) as one of the signs (āyāt) of Divine providence. This phenomenon results from the Earth's axial rotation, which causes different parts of the planet to face the sun at different times, thereby producing alternating periods of light and darkness.

This rhythmic alternation is not merely a mechanical occurrence but a vital ecological and existential necessity. If the Earth were to remain in perpetual darkness, its surface temperature would plummet, leading to the freezing of water bodies and the impossibility of sustaining biological life. The precise balance between light and dark thus represents an intentional design that enables habitation, growth, and the flourishing of sentient life.

Spiritual and Ethical Implications

These cosmological arrangements serve a deeper spiritual and moral purpose. The verse explicitly states that the alternation of

night and day exists "for him who desires to remember" (yadhdhakkar) or "seeks to be grateful" (shukūrā). In other words, the natural order is imbued with moral direction:

- It is a stimulus for remembrance (dhikr)—a form of conscious reflection on Divine oneness and majesty.
- It is also a call toward gratitude (shukr)—the ethical acknowledgment of God's bounties through both inner disposition and outward action.

Thus, cosmic phenomena are not religiously neutral; rather, they are "signs" (āyāt) that point beyond themselves to the transcendent Source. The Qur'anic framework affirms that the physical universe is also a moral and spiritual universe, designed to cultivate within the human being a consciousness of Divine grace and a sense of existential responsibility.
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Surah al-Shu'ara(Surah 26)

سوره الشعراء (سوره نمبر 26)

آیات: 7-9

اَوَ لَمۡ یَرَوۡا اِلَی الۡاَرۡضِ کَمۡ اَنۡۢبَتۡنَا فِیۡہَا مِنۡ کُلِّ زَوۡجٍ کَرِیۡمٍ ﴿۷﴾
اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً ؕ وَ مَا کَانَ اَکۡثَرُہُمۡ مُّؤۡمِنِیۡنَ ﴿۸﴾
وَ اِنَّ رَبَّکَ لَہُوَ الۡعَزِیۡزُ الرَّحِیۡمُ ﴿۹﴾

Have they, then, never considered the earth – how much of every noble kind [of life] We have caused to grow thereon. (26:7)
In this, behold, there is a message [unto men], even though most of them will not believe [in it]. (26:8)
But, verily, thy Sustainer – He alone – is almighty, a dispenser of grace. (26:9)
…….

Explanation

Earth's Biodiversity as a Divine Sign
The verse directs attention to Earth's rich botanical diversity, emphasizing the proliferation of beneficial plant species. Modern ecology confirms that biodiversity is fundamental to ecosystem stability, nutrient cycling, and human survival. The term kareem (noble, beneficial) underscores the intrinsic value of these species, many of which provide medicinal, nutritional, and ecological benefits—a fact increasingly validated by botanical and pharmacological research.

Rejection of Evidence Despite Scientific Clarity
The passage notes humanity's persistent reluctance to acknowledge these natural phenomena as signs of a deliberate creative power. Cognitive biases, dogmatism, and resistance to empirical truth (even when supported by scientific evidence) remain observable behaviors in both historical and contemporary contexts.

Divine Attributes: Omnipotence and Mercy in Natural Law:

- Al-'Azeez (The Almighty): Reflects absolute dominance over cosmic order, akin to the unyielding laws of physics that govern planetary and biological systems.
- Ar-Raheem (The Merciful): Signifies the nurturing aspect of creation—evident in Earth's finely tuned conditions (e.g., atmospheric composition, hydrological cycles) that sustain life.

The interplay of these attributes manifests in the universe's balance: rigorous physical laws (omnipotence) coexist with conditions permitting life (mercy).

Conclusion

These verses merge empirical observation with metaphysical reflection, urging a recognition of design in biodiversity. The tension between evidence and rejection remains relevant in debates on science and faith, while the divine attributes frame the universe as a product of both power and precision—a theme resonant with fine-tuning arguments in astrophysics and biology.
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Surah al-Namal (Surah 27)

سوره النمل (سوره نمبر 27)

آیات: 60-64
اَمَّنۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ اَنۡزَلَ لَکُمۡ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنۡۢبَتۡنَا بِہٖ حَدَآئِقَ ذَاتَ بَہۡجَۃٍ ۚ مَا کَانَ لَکُمۡ اَنۡ تُنۡۢبِتُوۡا شَجَرَہَا ؕ ءَ اِلٰہٌ مَّعَ اللّٰہِ ؕ بَلۡ ہُمۡ قَوۡمٌ یَّعۡدِلُوۡنَ ﴿۶۰﴾

Nay – who is it that has created the heavens and the earth, and sends down for you [life-giving] water from the skies? For it is by this means that We cause gardens of shining beauty to grow – [whereas] it is not in your power to cause [even one single of] its trees to grow! Could there be any divine power besides God? Nay, they [who think so] are people who swerve [from the path of reason]. (27:60)

اَمَّنۡ جَعَلَ الۡاَرۡضَ قَرَارًا وَّ جَعَلَ خِلٰلَهَاۤ اَنۡهٰرًا وَّ جَعَلَ لَهَا رَوَاسِیَ وَ جَعَلَ بَیۡنَ الۡبَحۡرَیۡنِ حَاجِزًا ؕ ءَ اِلٰهٌ مَّعَ اللّٰهِ ؕ بَلۡ اَكۡثَرُهُمۡ لَا یَعۡلَمُوۡنَ ﴿۶۱﴾

Nay – who is it that has made the earth a fitting abode [for living things], and has caused running waters [to flow] in its midst, and has set upon it mountains firm, and has placed a barrier between the two great bodies of water? Could there be any divine power besides God? Nay, most of those [who think so] do not know [what they are saying].(27:61)

اَمَّنۡ یُّجِیۡبُ الۡمُضۡطَرَّ اِذَا دَعَاهُ وَ یَكۡشِفُ السُّوۡٓءَ وَ یَجۡعَلُكُمۡ خُلَفَآءَ الۡاَرۡضِ ؕ ءَ اِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِیۡلًا مَّا تَذَكَّرُوۡنَ ﴿۶۲﴾

Nay – who is it that responds to the distressed when he calls out to Him, and who removes the ill [that caused the distress], and has made you inherit the earth? Could there be any divine power besides God? How seldom do you keep this in mind. (27:62)

اَمَّنۡ یَّهۡدِیۡكُمۡ فِیۡ ظُلُمٰتِ الۡبَرِّ وَ الۡبَحۡرِ وَ مَنۡ یُّرۡسِلُ الرِّیٰحَ بُشۡرًۢا بَیۡنَ یَدَیۡ رَحۡمَتِهٖ ؕ ءَ اِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَی اللّٰهُ عَمَّا یُشۡرِكُوۡنَ ﴿۶۳﴾

Nay – who is it that guides you in the midst of the deep darkness of land and sea, and sends forth the winds as a glad tiding of His coming grace? Could there be any divine power besides God? Sublimely exalted is God above anything to which men may ascribe a share in His divinity. (27:63)

اَمَّنۡ یَّبۡدَؤُا الۡخَلۡقَ ثُمَّ یُعِیۡدُہٗ وَ مَنۡ یَّرۡزُقُکُمۡ مِّنَ السَّمَآءِ وَ الۡاَرۡضِ ؕ ءَ اِلٰہٌ مَّعَ اللّٰہِ ؕ قُلۡ ہَاتُوۡا بُرۡہَانَکُمۡ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۶۴﴾

Nay – who is it that creates [all life] in the first instance, and then will bring it forth anew? And who is it that provides you with sustenance out of heaven and earth? Could there be any divine power besides God? Say: "[If you think so,] produce your evidence – if you truly believe in your claim!" (27:64)

Explanation of Verses 27:60-64

Signs of Divine Power and Purpose in the Natural World

These verses present a series of rhetorical questions that guide the reader toward recognition of God's existence, power, and unity (tawḥīd) through observable phenomena in the natural world. Rather than appealing to abstract theology, the Qur'an here employs empirical signs—cosmic, terrestrial, biological, and ecological—to affirm divine authorship and intelligent design.

1. Creation of the Heavens and the Earth
The verse references the origination of the cosmos, which aligns with contemporary cosmological theories such as the Big Bang, indicating that the universe had a definite beginning. The highly ordered structure of galaxies, planetary systems, and cosmic laws reflects fine-tuned parameters that sustain matter, energy, and life.

2. Rainfall and Botanical Life
The hydrological cycle—precipitation, infiltration, runoff, and evaporation—is highlighted as a divine system that supports plant growth. From water alone emerge diverse botanical ecosystems, echoing current understanding in biology that water is the primary solvent for life's biochemical reactions. The

emergence of aesthetically diverse and functionally rich gardens points to both beauty and purpose in nature.

3. The Earth as a Habitable Domain
Earth's physical conditions—atmospheric composition, magnetic field, gravity, axial tilt—are ideally suited to support life. These are neither random nor inevitable but appear calibrated for biological sustainability. The verse draws attention to Earth's suitability as a stable home (qarār) for human and animal life.

4. Rivers and Freshwater Systems
The mention of flowing rivers speaks to the natural freshwater distribution systems essential for life. These dynamic waterways contribute to agriculture, drinking supply, and ecological regulation. Their global presence ensures that water is distributed where life can flourish, supporting human civilizations across diverse terrains.

5. Mountains and Geological Stability
Mountains are presented as stabilizers (cf. Qur'an 16:15). Geologically, they are associated with tectonic plate boundaries and help maintain crustal balance. Additionally, they influence climate systems and house biodiversity and water reservoirs through glacial storage and runoff.

6. Two Types of Water: Fresh and Saline
The reference to two types of water—sweet (freshwater) and salty (seawater)—and the invisible barrier between them (cf. Qur'an 25:53) anticipates scientific observations such as haloclines and estuarine mixing zones, where salinity gradients are maintained despite proximity. Salt in oceans acts as a natural antiseptic, preventing decay of organic matter and regulating microbial growth, thus sustaining marine ecosystems and preventing global disease spread.

7. Human Stewardship and Vicegerency

Human beings are described as God's trustees (khulafā') on Earth, endowed with reason, will, and moral responsibility. This entrusts humanity with the care and sustainable use of Earth's resources. The Qur'an links this authority with accountability, calling for ethical governance of the natural world.

8. Guidance in Land and Sea
The verses refer to navigational ability—both physical and moral. In the ancient world, stars were used for maritime navigation; today, we use satellites and GPS. Yet, the broader idea is that of divine provision of orientation, both literal and existential.

9. Wind and Cloud Movement
The movement of clouds by winds is a key aspect of the atmospheric water cycle. Wind patterns and cloud dynamics regulate rainfall distribution across ecosystems. This reflects a complex interaction of thermodynamics, pressure gradients, and solar energy—all essential for climate and life support.

Scientific Reflection
These verses reflect a cosmology rooted in functional harmony and ecological balance. Every component—from micro to macro scale—is part of an integrated system. Modern science increasingly validates that life on Earth depends on precise interdependencies between landforms, water systems, atmospheric dynamics, and solar energy.

Theological Implication
These observations are not ends in themselves but are presented as āyāt—"signs" that point beyond themselves to the transcendent Source. They are invitations to reflection, gratitude, and belief for "a people who will believe" (liqawmin yu'minūn), emphasizing that faith is not blind acceptance but a reasoned response to evident design and interconnection in the universe.
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آیت: 86

اَلَمۡ یَرَوۡا اَنَّا جَعَلۡنَا الَّیۡلَ لِیَسۡکُنُوۡا فِیۡہِ وَ النَّہَارَ مُبۡصِرًا ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ﴿۸۶﴾

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for, were they not aware that it is We who made the night (dark), so that they might rest therein, and the day (He made) bright (so that they might work in it)? In this, behold, there are messages indeed for people who will believe. (27:86)

Explanation:

This verse invites the human intellect to reflect upon the purposeful alternation of night and day as an essential feature of life on Earth. Far from being arbitrary phenomena, these alternating periods of darkness and light are finely tuned components of the planet's rotation and axial orientation, created to support biological and ecological balance.

Physiological and Psychological Significance
Modern science confirms that the circadian rhythm—our internal biological clock—is tightly synchronized with the natural cycle of light and darkness. Nighttime darkness initiates the release of melatonin, a hormone that induces sleep, facilitating physical rest and psychological renewal. This is reflected in the Qur'anic expression: "We made the night for them to rest in." Sleep is not merely passive inactivity, but a biologically critical process in memory consolidation, immune system function, and cellular repair.

Conversely, daylight triggers wakefulness, cognitive alertness, and metabolic activity. The phrase "the day bright for seeing" (النَّهَارَ مُبۡصِرًا) employs the word mubṣir—literally "seeing"—highlighting not just visual capacity but also functional

engagement with the world. Daylight enables sensory perception, productivity, and access to sustenance and social interaction. In modern terms, it is the window for work, creativity, and civilization-building.

Cosmological and Environmental Order
From a geophysical perspective, the alternation of night and day is governed by Earth's axial rotation. This rotation ensures the regulated exposure of Earth's surface to sunlight, producing a rhythmic cycle that supports temperature moderation, photosynthesis, and atmospheric dynamics. The Qur'anic emphasis on this system points to the underlying laws and constants that make such life-enabling conditions possible.

Theological and Spiritual Implications
By invoking this natural pattern, the verse calls attention to the divine wisdom embedded in creation. The regular transition between day and night is not only functional but also symbolic: rest and activity, concealment and revelation, stillness and motion—all occur within a divinely calibrated balance. For "a people who believe", such signs point to a Creator whose knowledge, power, and mercy permeate the design of the cosmos.

Practical Implications
This verse encourages believers to live in harmony with the natural order: to honor rest at night and engage productively during the day. If it is night, one should prepare for the coming of day; if it is day, one should appreciate it and use it purposefully. Such mindfulness fosters physical health, psychological well-being, and spiritual discipline.
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آیت: 88

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّ هِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ الَّذِيْۤ اَتْقَنَ كُلَّ شَيْءٍ ؕ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ﴿۸۸﴾

And [O humankind], when you observe the mountains, you will perceive them as stationary, while they will be passing like the passing of clouds. This is the work of God, who has ordered all things to perfection! Verily, He is fully aware of all that you do. (27:88)

……

Explanation:

Literal Meaning:

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً

"And you see the mountains, thinking them to be stationary": Mountains appear to be immovable and fixed to the human eye because of their enormous size and stability.

وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

"While (in reality) they pass as the passing of clouds": Despite appearing still, mountains are in motion, similar to clouds that move slowly but steadily.

صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ

"This is the work of God, who has perfected all things.": The motion of the mountains is a testament to God's supreme craftsmanship, precision, and mastery in creation.

إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

" Verily, He is fully aware of all that you do": God's knowledge encompasses not only the grand design of the universe but also the smallest deeds of His creation.

Scientific and Rational Perspective:

Earth's Rotation:

Modern science has revealed that mountains are not stationary due to the Earth's rotation.

The verse highlights the limitations of human perception. What seems stationary (mountains) is actually in motion, reminding us that reality is often deeper than what appears to our senses.

The motion of mountains, part of the vast and intricate universe, reflects the perfection of God's creation. It emphasizes His power and knowledge in orchestrating the heavens and the earth.

The concluding phrase connects the grandeur of creation with human actions. Just as God's knowledge encompasses the intricate details of creation, it also encompasses the deeds of humanity, holding them accountable.

This verse can be interpreted as an indication of the Earth's rotation, though it is not explicitly stated. The motion of mountains "passing as the passing of clouds" aligns with modern scientific understanding of the Earth's dynamics, including its rotation and plate tectonics.

Relation to Earth's Rotation:
The verse mentions that humans perceive mountains as "stationary," reflecting our everyday experience. From the Earth's surface, mountains appear immobile because of their massive size and our relative position.

Mountains "passing as the passing of clouds" suggests a steady, subtle motion that may refer to the Earth's rotation. As the Earth rotates, everything on its surface, including mountains, moves through space, even though this motion is imperceptible to us.
Clouds are a fitting analogy because their movement is constant but gentle, paralleling the rotation of the Earth.

Relation to Plate Tectonics: Continental Drift:

Mountains are also part of the Earth's tectonic plates, which are constantly moving. Over millions of years, this movement results in mountain formation, erosion, and shifting positions.
While the verse does not explicitly mention tectonic motion, the "passing of clouds" imagery could be extended to include these geological changes.

Scientific Confirmation:

The Earth's rotation and the movement of tectonic plates are now well-established scientific facts. The Qur'an's description resonates with these findings, demonstrating the harmony between revelation and discovery.

Conclusion:
While the verse primarily aims to highlight God's creative power and mastery over the universe, its reference to the motion of mountains aligns remarkably with the Earth's rotation and geological processes. This serves as a subtle indication of scientific truths that were not understood at the time of revelation, emphasizing the Qur'an's timeless relevance and depth.
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Surah al-Rum (Surah 30)

سوره الروم (سوره نمبر 30)

آیت: 8

اَوَ لَمۡ یَتَفَکَّرُوۡا فِیۡۤ اَنۡفُسِہِمۡ ؕ مَا خَلَقَ اللّٰہُ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَاۤ اِلَّا بِالۡحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ اِنَّ کَثِیۡرًا مِّنَ النَّاسِ بِلِقَآیِٔ رَبِّہِمۡ لَکٰفِرُوۡنَ ﴿۸﴾

And, have they not reflected in their minds? God has not created the heavens and the earth and all that is between them save with truth and a term set (by Him): and yet, behold, there are many people who deny (the reality) that they are destined to meet their Sustainer (at the Resurrection). (30:8)

…….

Do they not reflect in their own minds? Not but for just ends and for a term appointed, did God create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection). (Abdullah Yusuf Ali)

…..

Have they never learned to think for themselves? God has not created the heavens and the earth and all that is between them without [an inner] truth and a term set [by Him]: and yet, behold, there are many people who stubbornly deny the truth that they are destined to meet their Sustainer. (Muhammad Asad)

Explanation:

This verse invites the human intellect to engage in self-reflection and cosmic contemplation. The expression "Do they not reflect within themselves/ in their minds?" encourages not only introspection about one's own nature and existence, but also rational investigation of the external universe. It calls upon the human mind to analyze the structures and systems of the cosmos and to ask: Why does the universe exist, and what is its purpose? Will it stay forever or end one day?

The verse then affirms that the creation of the heavens and the earth—the vast physical universe and its underlying laws—is not a result of randomness or chaos, but has been brought into being "bil-ḥaqq"—with purpose, balance, and truth. This aligns closely with the modern scientific understanding that the universe operates according to finely tuned constants and parameters that permit order in it and the emergence and sustenance of life.

The phrase "for a term set (by God)" or "an appointed term" (ajalin musamman) highlights a profound principle of temporality and finite duration. Modern cosmology supports the idea that the universe had a beginning (e.g., the Big Bang) and is evolving toward a possible end (heat death, cosmic contraction, or some other terminal state). Everything within the universe—galaxies, stars, ecosystems, and even human lives—exists under time-bound constraints. The Qur'an connects this physical finitude with moral and existential urgency.

Finally, the verse laments that many people "deny the meeting with their Lord/Sustainer (at the Resurrection". In modern language, this refers to the rejection of accountability, transcendence, and a higher moral order. While science can describe the mechanisms of the universe, this verse emphasizes that the deeper meaning—its ethical, spiritual, and teleological

dimension—is ignored by those who fail to recognize the Creator or the inevitability of a final reckoning.

Thus, this verse integrates spiritual insight with a scientific worldview, asserting that the universe is rational, purposeful, and finite. It encourages a reflective, evidence-based engagement with existence while also warning against the spiritual consequences of ignoring the Creator behind it all.
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آیت: 19

يُخۡرِجُ الۡحَىَّ مِنَ الۡمَيِّتِ وَ يُخۡرِجُ الۡمَيِّتَ مِنَ الۡحَىِّ وَ يُحۡىِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا ؕ وَ كَذٰلِكَ تُخۡرَجُوۡنَ ﴿۱۹﴾

He [it is who] brings forth the living out of that which is dead, and brings forth the dead out of that which is alive, and gives life to the earth after it had been lifeless: and even thus will you be brought forth [from death to life]. (30:19)

…

Explanation:
This verse highlights a central theme in both Qur'anic theology and biological science: the dynamic interchange between life and death. It uses observable phenomena in nature to point to deeper metaphysical truths.

1. "He brings forth the living from the dead..."
This phrase can be understood in both biological and spiritual terms:

In biology, the cycle of life often begins with what appears to be inert or lifeless matter: a seed (dormant), an egg cell, or even decaying organic material that nourishes new organisms.

Microbial life can emerge in environments previously considered "dead."

At a spiritual level, this symbolizes how guidance and awareness (life) can emerge from ignorance or moral darkness (death), a metaphor frequently used in the Qur'an.

2. "...and brings forth the dead from the living"
This refers to the reversal of the previous process—living organisms give rise to what seems lifeless:

Living beings produce excretions, dead cells, or pass through death themselves, returning to the earth as organic matter. Every life form is on a trajectory toward dissolution.

Spiritually, it may refer to how a living person can fall into heedlessness, moral decay, or spiritual death.

3. "He gives life to the earth after its death"
This refers to a clearly observable ecological process:

After a dry or barren season, rainfall revives dead soil. Seeds germinate, plants flourish, and ecosystems regenerate.

This seasonal resurrection acts as a sign or analogy for biological resurrection after physical death—a recurring argument in the Qur'an.

4. "In this way, you too shall be brought forth"
This is a transition from the natural realm to the eschatological realm. Just as dead land is revived, so too will human beings be raised after death. The verse uses the laws of nature, familiar to human observation, to support the doctrine of resurrection.

Thus, the verse blends natural science, biology, and theology to demonstrate that the cycle of life and death—observed in agriculture, reproduction, and ecological renewal—mirrors a

deeper cosmic law. The patterns seen in nature are not random but purposeful, and they point toward the possibility—and inevitability—of human resurrection and accountability after death.

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Meaning of Death:

In the Qur'an, the word "mawt" (موت) — death — appears in multiple contexts, each carrying distinct meanings depending on the verse and theme. Here is a brief overview of the major meanings of mawt in the Qur'an:

1. Physical/Biological Death

This is the most common usage: the end of the life of a living being. Refers to the natural cessation of bodily functions.

2. Pre-life State / Nonexistence

"Mawt" is also used to describe the state of nonexistence of a being or thing before it comes into existence. Example: "How can you deny God when you were dead and He gave you life?" (Qur'an 2:28)

Here, "death" refers to the condition before the coming into being of a human being.

3. Spiritual Death

A metaphor for ignorance, heedlessness, or moral blindness — being "alive" physically but "dead" spiritually, opposed to spiritual "life" that comes through faith and divine guidance. E.g., belief in God is life while disbelief is death.

4. Death of Nations or Societies

Used symbolically to describe the collapse or extinction of civilizations. Their downfall is a kind of historical "death."

5. Sleep as a Minor Death

Sleep is described as a temporary death — a partial withdrawal of the soul or consciousness. It indicates a connection between death and unconsciousness.

6. Death of the Earth
Used to describe the lifeless state of land before rainfall and vegetation. This metaphor is often linked to human resurrection.

Each usage of "mawt" in the Qur'an invites reflection — not just on the end of life, but on cycles, transitions, and the broader metaphysical order of existence.
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آیات: 20-25

وَ مِنۡ اٰیٰتِہٖۤ اَنۡ خَلَقَکُمۡ مِّنۡ تُرَابٍ ثُمَّ اِذَاۤ اَنۡتُمۡ بَشَرٌ تَنۡتَشِرُوۡنَ ﴿۲۰﴾
وَ مِنۡ اٰیٰتِہٖۤ اَنۡ خَلَقَ لَکُمۡ مِّنۡ اَنۡفُسِکُمۡ اَزۡوَاجًا لِّتَسۡکُنُوۡۤا اِلَیۡہَا وَ جَعَلَ بَیۡنَکُمۡ مَّوَدَّۃً وَّ رَحۡمَۃً ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۲۱﴾
وَ مِنۡ اٰیٰتِہٖ خَلۡقُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ اخۡتِلَافُ اَلۡسِنَتِکُمۡ وَ اَلۡوَانِکُمۡ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّلۡعٰلِمِیۡنَ ﴿۲۲﴾
وَ مِنۡ اٰیٰتِہٖ مَنَامُکُمۡ بِالَّیۡلِ وَ النَّہَارِ وَ ابۡتِغَآؤُکُمۡ مِّنۡ فَضۡلِہٖ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّسۡمَعُوۡنَ ﴿۲۳﴾
وَ مِنۡ اٰیٰتِہٖ یُرِیۡکُمُ الۡبَرۡقَ خَوۡفًا وَّ طَمَعًا وَّ یُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَیُحۡیٖ بِہِ الۡاَرۡضَ بَعۡدَ مَوۡتِہَا ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّعۡقِلُوۡنَ ﴿۲۴﴾
وَ مِنۡ اٰیٰتِہٖۤ اَنۡ تَقُوۡمَ السَّمَآءُ وَ الۡاَرۡضُ بِاَمۡرِہٖ ؕ ثُمَّ اِذَا دَعَاکُمۡ دَعۡوَۃً ۟ مِّنَ الۡاَرۡضِ ۟ اِذَاۤ اَنۡتُمۡ تَخۡرُجُوۡنَ ﴿۲۵﴾

30:20 And among His wonders is this: He creates you out of dust – and then, lo! you become human beings ranging far and wide.
30:21 And among His wonders is this: He creates for you mates out of your own kind. so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think.

30:22 And among his wonders is the creation of the heavens and the earth, and the diversity of your tongues and colours: for in this, behold, there are messages indeed for all who are possessed of [innate] knowledge.
30:23 And among His wonders is your sleep, at night or in daytime, as well as your [ability to go about in] quest of some of His bounties: in this, behold, there are messages indeed for people who [are willing to] listen.
30:24 And among His wonders is this: He displays before you the lightning, giving rise to [both] fear and hope, and sends down water from the skies, giving life thereby to the earth after it had been lifeless: in this, behold, there are messages indeed for people who use their reason.
30:25 And among His wonders is this: the skies and the earth stand firm at His behest. [Remember all this: for] in the end, when He will call you forth from the earth with a single call - lo! you will [all] emerge [for judgment].
……..

Explanation:

These (30: 20-25) are six verses, each of which begins with the phrase "Wa min āyātihi" ("And among His signs/ wonders"). In total, there are eleven such verses in the Qur'an. In addition to these six, one more occurs in the same Surah (Surah al-Rum, verse 46). Two are found in Surah Fussilat (41), verses 37 and 39, and two more in Surah al-Shura (42), verses 29 and 32.

Verse 20

This verse presents a powerful metaphor for the origin of life from non-living matter (abiogenesis), and the subsequent evolution and spread of human beings across the planet. "Dust" or turab can be interpreted as the basic inorganic materials (carbon, silicon, minerals, water, etc.) that serve as the foundation for all biological life. The transformation from

inanimate matter to conscious, mobile life is one of the most profound transitions in nature—a process still under scientific investigation and philosophical reflection. The phrase "suddenly you became" points to the emergence of consciousness, agency, and social complexity in human beings.

Verse 21
This verse addresses the psychosocial and emotional architecture of human relationships. The reference to spouses "from your own kind" aligns with our understanding of sexual dimorphism and pair bonding in humans, essential for reproduction and social stability. The two key terms:

"Affection" (mawaddah): Reflects mutual emotional connection and reciprocity—analogous to bi-directional attachment in psychology.

"Mercy" (rahmah): Denotes unilateral empathy and care, similar to prosocial altruism, vital for caregiving and resilience in long-term relationships.

Together, these terms suggest that emotional intelligence and compassion are not just by-products but essential components of sustainable human pairings.

Verse 22
This verse points to cosmological and biological diversity as evidence of deeper order:

Creation of the cosmos alludes to astrophysical origins (e.g., Big Bang, cosmic structure).

Linguistic variation reflects cultural evolution, phonetics, and cognitive development across human populations.

Skin color and phenotype variations are explained by genetics, specifically melanin levels adapted through natural selection across geographies.

It emphasizes that knowledge—linguistic, biological, and cosmological—is the lens through which these signs are fully appreciated.

Imam Fakhr al-Din al-Razi offered a profound insight that can be described as follows: a person recognizes another person either by sight or by hearing. Therefore, Allah created variation in colors, features, and forms so that people may recognize one another through visual perception. Likewise, He introduced diversity in voices and accents so that individuals may also be identified through auditory perception.

Verse 23

Here, two interconnected rhythms of life are mentioned:

Sleep (nocturnal or diurnal): a universal neurological process involving memory consolidation, energy restoration, and hormonal balance.

Seeking livelihood: It represents economic activity and social productivity.

The verse implicitly recognizes circadian rhythms and the flexibility of modern human labor patterns (e.g., shift work). The ability to rest and recover is a prerequisite for sustainable productivity—a concept echoed in health sciences and labor economics.

An insightful point: The verse first mentions 'sleep' and then the pursuit of sustenance. This subtly implies that if people are unable to sleep, rest, and restore their lost energy to rejuvenate themselves, they will also be unable to work effectively.

Verse 24
Lightning and rain are part of the hydrological cycle—lightning itself is an atmospheric electrical discharge; its visual and auditory power evokes awe and caution. Simultaneously, the precipitation it heralds is essential for reviving ecosystems, especially arid soils. The verse refers to ecological resurrection, and metaphorically also hints at human resurrection. Those who reflect rationally (people of 'aql) can discern the balance between destructive forces and life-giving processes in nature.

Verse 25

This verse bridges cosmic stability and eschatological resurrection. The "command" that sustains the universe may be understood as the natural laws—gravitational, quantum, thermodynamic—that hold physical reality together. The phrase "a single call" echoes the concept of entropy reversal or reanimation, where the dead will rise—a religious articulation of resurrection, though not yet paralleled in empirical science.

Cognitive Levels of Engagement: The Interrelationship of Reflection, Knowledge, Receptivity to Truth, and Intellect:

Knowledge cannot be attained without reflective contemplation, and it is through reflection and knowledge that a person becomes inwardly prepared to listen to the voice of Truth. When these three faculties—thoughtful reflection, knowledge, and receptivity to the Truth—are all present, a person may attain the station of perfect reason ('aql), wherein the intellect becomes fully developed and mature.

A close examination of these verses reveals a deliberate pattern:

- where understanding requires knowledge, the Qur'an addresses those who possess knowledge;

- where comprehension depends on listening to the truth, it addresses those who listen attentively;
- where deep rational reflection is essential, it addresses those who use their intellect.

Thus, each of these verses (21-24) ends with a phrase identifying the type of mental or moral faculty required to comprehend the signs:

Verse	Closing Phrase	Cognitive Disposition Required
21	For those who reflect	Deep contemplation (تَفَكُّر)
22	For those who possess knowledge	Scientific understanding (علم)
23	For those who listen	Moral attentiveness (سَماع)
24	For those who use reason	Rational deduction (عقل)

This progression mirrors a hierarchy of epistemic access:

- Reflection allows observation,
- Knowledge interprets patterns,
- Listening accepts truths,
- Reason internalizes and integrates them.

Thus, these verses form a unified cluster of natural facts, where scientific realities and spiritual insights intersect. They invite the modern reader, especially one grounded in scientific rationalism, to see the order, structure, and interdependence of life, society, and the universe as signs not just of existence, but of intelligent purpose. The Qur'an does not present these observations as isolated facts, but as signposts for the intellectually and morally awake.
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آیت 41

ظَهَرَ الۡفَسَادُ فِی الۡبَرِّ وَ الۡبَحۡرِ بِمَا کَسَبَتۡ اَیۡدِی النَّاسِ لِیُذِیۡقَهُمۡ بَعۡضَ الَّذِیۡ عَمِلُوۡا لَعَلَّهُمۡ یَرۡجِعُوۡنَ ﴿۴۱﴾

Corruption has appeared on land and in the sea as an outcome of what men's hands have earned, and so He will let them taste (the consequences of) some of their doings, so that they might return (to the right path). (30:41)

Explanation:

This verse highlights the profound connection between human actions, the state of the environment, and divine justice.

1. The Emergence of Corruption/Destruction

The term "corruption" (فساد) refers to disorder, imbalance, or harm that disrupts the natural order established by God.

In the physical world: This includes environmental degradation, pollution, deforestation, climate change, and the depletion of natural resources. These issues are directly linked to reckless human activities like overexploitation, industrial waste, and unsustainable practices.

In the moral and social realm: Corruption also encompasses injustice, oppression, moral decay, greed, and conflicts that destabilize societies.

2. Human Accountability

The phrase "because of what the hands of people have earned" signifies that humans are the primary cause of the corruption and chaos in the world.

It highlights personal and collective responsibility for the consequences of actions.

This is a clear reminder that unethical behavior, neglect of divine guidance, and disregard for nature's balance lead to widespread harm.

3. A Divine Test and Mercy

The verse explains that God allows humanity to experience the negative outcomes of their actions:

"So He may let them taste part of [the consequences of] what they have done." This partial consequence is both a test and a warning. It reflects God's mercy, as He withholds the full measure of punishment, giving people an opportunity to reform.

This is an invitation for reflection, repentance, and a return to righteousness.

4. A Call to Return to God

The ultimate purpose of this trial is stated: "that they might return (to God, to the right path)."

The word "return (يرجعون)" implies turning back to God in repentance, realigning actions with His guidance, and restoring justice and harmony.

It emphasizes that difficulties and crises are not merely punitive but serve as reminders to correct our path.

5. Relevance in the Modern Context

This verse is remarkably relevant to contemporary challenges:

Environmental crises, such as global warming, biodiversity loss, and water scarcity, are manifestations of human mismanagement of the Earth.

Social corruption, including inequality, wars, and exploitation, disrupts peace and stability.

These crises are wake-up calls for humanity to reassess its priorities, adopt sustainable practices, and embrace ethical principles.

Thus, the verse conveys a timeless message about the consequences of human actions and the interconnectedness of moral, social, and environmental well-being. It serves as a warning and a guide, urging humanity to acknowledge its errors, learn from its mistakes, and strive for a harmonious relationship with the Creator, creation, and fellow beings. Through repentance and reform, people can restore balance and earn God's mercy.

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آیت 46
وَ مِنۡ اٰیٰتِہٖۤ اَنۡ یُّرۡسِلَ الرِّیَاحَ مُبَشِّرٰتٍ وَّ لِیُذِیۡقَکُمۡ مِّنۡ رَّحۡمَتِہٖ وَ لِتَجۡرِیَ الۡفُلۡکُ بِاَمۡرِہٖ وَ لِتَبۡتَغُوۡا مِنۡ فَضۡلِہٖ وَ لَعَلَّکُمۡ تَشۡکُرُوۡنَ ﴿۴۶﴾

And, among His wonders is this: He sends forth [His messages as He sends forth] the winds that bear glad tidings, so that He might give you a taste of His grace [through life-giving rains], and that ships might sail at His behest, and that you might go about in quest of some of His bounties, and that you might have cause to be grateful. (30:46)

Explanation:
This verse highlights the winds (riyāḥ) as one of the manifest signs (āyāt) of divine order in nature. From both a scientific and theological perspective, the movement of winds is not a chaotic phenomenon but part of a finely tuned atmospheric system that sustains life, facilitates economic activity, and reminds human beings of their dependence on a higher organizing principle.

1. Atmospheric Regulation and Precipitation

The verse points first to the role of winds as "bearers of glad tidings" (mubashshirāt), which, in ecological terms, refers to their function in the hydrological cycle. Winds transport water vapor from oceans and other water bodies into the atmosphere. Through processes of condensation and coalescence, this vapor forms clouds, which are then carried over terrestrial regions by prevailing wind currents. Eventually, this leads to precipitation—rain that revives dry land and sustains ecosystems. Thus, the wind becomes an agent of divine mercy (raḥma), symbolizing both material sustenance and spiritual grace.

2. Wind-Propelled Navigation and Human Enterprise

The second function mentioned is the movement of ships "by His command." Before the era of mechanized propulsion, wind energy was the primary force that enabled maritime transport. The verse refers to this as a sign of divine providence, reminding humanity that even the technologies they rely on are made functional through the laws established by the Creator. The sea, wind, and vessel are all part of an interdependent natural system that enables travel, trade, and exploration—the pursuit of God's bounty (faḍl).

3. Ethical and Existential Implications

The verse concludes with a moral and existential imperative: "so that you may be grateful." This is a call to cultivate conscious recognition of divine blessings manifested through natural processes. Gratitude here is not merely emotional; it entails a deeper awareness of the interconnectedness of natural systems and the moral responsibility to engage with creation thoughtfully. The verse invites reflection not only on the functional role of wind in sustaining life and enabling civilization, but also on its spiritual significance as a sign pointing toward the sustaining mercy of God.

In sum, verse 30:46 presents wind as a multipurpose divine sign—scientifically essential for climatological and economic systems, theologically expressive of divine mercy and power, and ethically an invitation to gratitude and recognition of human dependence on a higher order. It bridges natural phenomena and metaphysical insight, calling upon human beings to observe, understand, benefit from, and respond with conscious thankfulness to the integrated design of creation.
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آیات: 48، 49

اَللّٰهُ الَّذِیۡ یُرۡسِلُ الرِّیٰحَ فَتُثِیۡرُ سَحَابًا فَیَبۡسُطُهٗ فِی السَّمَآءِ کَیۡفَ یَشَآءُ وَ یَجۡعَلُهٗ کِسَفًا فَتَرَی الۡوَدۡقَ یَخۡرُجُ مِنۡ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنۡ یَّشَآءُ مِنۡ عِبَادِهٖۤ اِذَا هُمۡ یَسۡتَبۡشِرُوۡنَ ﴿۴۸﴾
وَ اِنۡ کَانُوۡا مِنۡ قَبۡلِ اَنۡ یُّنَزَّلَ عَلَیۡهِمۡ مِّنۡ قَبۡلِهٖ لَمُبۡلِسِیۡنَ ﴿۴۹﴾
….

30:48 It is God who sends forth the winds [of hope], so that they raise a cloud - whereupon He spreads it over the skies as He wills, and causes it to break up so that thou seest rain issue from within it: and as soon as He causes it to fall upon whomever He wills of His servants - lo! they rejoice,
30:49 even though a short while ago, [just] before it was sent down upon them, they had abandoned all hope.
….

Explanation:

1. Atmospheric Dynamics and the Function of Winds

These verses describe a scientifically coherent sequence within the natural hydrological cycle. The process begins with the sending forth of winds (yursilu al-riyāḥ), which function as atmospheric conveyors, mobilizing water vapor through evaporation from terrestrial and oceanic surfaces. These vapors aggregate to form clouds (sahāb), composed of minute water droplets or ice crystals suspended in the troposphere.

2. Cloud Formation and Stratification

The expression "He spreads them in the sky as He wills and makes them into layers" reflects the observable stratification and distribution of clouds at various altitudes. Modern meteorology classifies clouds according to altitude and structure, such as cumulus, stratus, cirrus, and others, many of which appear in layered formations. The phrase kisafan (layers or segments) likely alludes to this vertical and horizontal structuring, where condensation intensifies as water vapor

coalesces into larger droplets through a process known in atmospheric science as precipitation nucleation.

3. Precipitation: From Condensation to Rainfall

The reference to "rain emerging from between them" (al-wadaq yakhruju min khilālih) corresponds with the phenomenon of precipitation. Once cloud particles reach a critical size and weight, they overcome atmospheric resistance and descend as rain, snow, or hail. Scientifically, this process involves condensation nuclei, collision–coalescence in warm clouds, or the Bergeron–Findeisen process in cold clouds.

4. Theological and Ecological Significance of Rain

Rain (wadaq), as emphasized here, is not only a hydrological product but also a spiritual sign (āyah) of divine mercy. It restores fertility to land, replenishes freshwater reserves, such as rivers, springs, and aquifers, and supports agriculture, thereby sustaining ecosystems and human societies. Rain provides freshwater essential for drinking, irrigation, and the balance of terrestrial life. Thus, it is described as a means of divine grace, arriving often after a period of drought or despair.

5. The Concept of Sama' (Sky) in Context

The word samā' in this context refers not to outer space but to the atmospheric layer above the Earth—specifically the lower troposphere, where weather systems develop. In Arabic, samā' is a broad term encompassing various elevations: the sky, clouds, airspace, or even a ceiling. Hence, the phrase "spreads them in the sky" indicates cloud dispersion in Earth's atmosphere, directed by natural laws and divine volition.

6. Psychological Response: From Despair to Joy

The human reaction, "they rejoice, though before it they had despaired," captures the psychosocial impact of environmental cycles. Prolonged drought leads to agricultural and emotional distress; rainfall signals relief and regeneration. This transformation from hopelessness to joy underscores the emotional resonance of natural signs as manifestations of divine mercy.

Thus, these verses reflect a remarkable convergence of spiritual reflection and natural observation. They encapsulate fundamental elements of atmospheric physics, climate science, and hydrology, framed within a spiritual worldview that emphasizes human dependence on divine sustenance and mercy. The Qur'anic depiction invites not only gratitude (shukr) but also ecological consciousness and scientific curiosity about the structured laws governing nature.
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آیت: 54

اَللّٰهُ الَّذِیۡ خَلَقَکُمۡ مِّنۡ ضَعۡفٍ ثُمَّ جَعَلَ مِنۡۢ بَعۡدِ ضَعۡفٍ قُوَّةً ثُمَّ جَعَلَ مِنۡۢ بَعۡدِ قُوَّةٍ ضَعۡفًا وَّ شَیۡبَةً ؕ یَخۡلُقُ مَا یَشَآءُ ۚ وَ ہُوَ الۡعَلِیۡمُ الۡقَدِیۡرُ ﴿۵۴﴾

It is God who creates you [all in a state] of weakness, and then, after weakness, ordains strength [for you], and then, after [a period of] strength, ordains [old-age] weakness and grey hair. He creates what He wills; and He alone is all-knowing, infinite in His power. (30:54)

Explanation:

This verse articulates a divinely instituted pattern of human development, tracing the physiological arc from initial weakness

to strength, and ultimately to a decline marked by frailty and senescence. The Qur'anic expression is an encapsulation of the natural biological life cycle in teleological terms, affirming both divine agency and natural law.

From a scientific standpoint, this progression corresponds to the well-established stages of human ontogeny. The initial state of weakness (ḍaʿf) aligns with infancy and early childhood, characterized by physiological immaturity, dependence, and limited neuromuscular development. This phase gives way to a period of strength (quwwah)—encompassing adolescence through early adulthood—when musculoskeletal strength, cognitive ability, and reproductive potential reach their peak.

Subsequently, the verse references a return to frailty and grey hair, symbolizing the onset of biological aging or senescence. In this stage, physiological systems undergo progressive decline due to cumulative cellular damage, reduced regenerative capacity, hormonal changes, and genomic instability. These biological processes manifest as sarcopenia (loss of muscle mass), immunosenescence (decline in immune function), cognitive slowing, and visible signs such as greying hair—an outward marker of mitochondrial oxidative stress and melanocyte stem cell depletion.

By presenting this cycle in deliberate stages, the verse recognizes that each phase of life is governed by distinct biological, psychological, and social characteristics. It implies that human development is not random but ordered and purposeful, subject to both biological necessity and divine will.

Moreover, the concluding clause, "He creates what He wills", emphasizes contingency and variation in human experiences. It points to the genetic, epigenetic, and environmental diversity among individuals, including congenital conditions, precocious aging, or exceptional longevity—phenomena now understood

through fields such as developmental biology, genetics, and gerontology.

The final divine attributes—al-ʿAlīm (All-Knowing) and al-Qadīr (All-Powerful)—reinforce that this entire process is not merely a function of blind physical causality, but the outcome of omniscient design and sovereign will. Hence, the verse invites a synthesis of scientific inquiry and spiritual reflection: biological facts are not value-neutral, but signs (āyāt) embedded within a theistic metaphysics that affirms purpose, order, and meaning in human life and its natural stages.
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Surah Luqman (Surah 31)

سورہ لقمان (سورہ نمبر 31)

آیت: 10

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ اَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿۱۰﴾

He [it is who] has created the skies without any supports that you could see, and has placed firm mountains upon the earth, lest it sway with you, and has caused all manner of living creatures to multiply thereon. And We send down water from the skies, and thus We cause every noble kind [of life] to grow on earth. (31:10)

….

Explanation:

The verse (31:10) encapsulates key phenomena of cosmology, geophysics, ecology, and hydrology within the framework of a metaphysical worldview.

1. Cosmological Order Without Visible Supports

The context indicates that the term samaawāt (heavens) here refers to the celestial bodies—namely galaxies, stars, planets, and similar entities. God's creative law (takwīnī law) maintains all these cosmic bodies in their respective orbits.

The expression "created the heavens without pillars you can see" may be taken to metaphorically refer to the invisible forces governing the structure and motion of celestial bodies. In a scientific context, this corresponds to the gravitational laws and physical constants that govern the dynamic stability of astronomical systems. Modern astrophysics confirms that planetary bodies, stars, and galaxies are maintained in precise

orbits and positions by gravitational interactions and the conservation of angular momentum, without any tangible "pillars" or material supports. The verse implies a recognition of unseen laws (what we today term natural laws or physical constants) sustaining the cosmic order.

2. Geophysical Stabilization through Orogeny (Mountains)

The reference to mountains as a means to stabilize the Earth—"lest it sway with you"—aligns with contemporary understandings of tectonic function. Mountain systems, formed through orogenic processes driven by plate tectonics, contribute significantly to the geological equilibrium of the Earth's crust. They influence the mechanical balance of tectonic plates, help regulate climate, and affect erosion, weathering, and sediment cycles. From a Quranic perspective, the positioning of mountains serves both a stabilizing physical function and a symbolic reminder of Earth's suitability for habitation.

3. Biodiversity and Biogeography

The phrase "and He dispersed in it all kinds of living creatures" reflects a deep ecological insight. Earth's biosphere supports an immense diversity of life forms, each adapted to its ecological niche. This distribution is governed by biogeographical patterns influenced by climate, geology, and evolutionary history. The use of the word "dispersed" corresponds with the understanding of species dispersal, migration, and colonization in evolutionary biology.

4. Hydrological Cycle and Its Ecological Importance

The final part of the verse—"We send down water from the sky, and thereby bring forth every noble kind [of plant life]"—describes the foundational process of the hydrological cycle. Atmospheric water vapor condenses into clouds and falls as precipitation, enabling plant growth and sustaining ecosystems.

The phrase “noble kinds” may be interpreted both as a reference to aesthetically pleasing or nutritionally valuable flora, and as an allusion to the ordered, beneficial nature of vegetative growth, central to agriculture and ecological balance.

Thus, the verse (31:10 presents a comprehensive, multi-disciplinary view of Earth and the cosmos, in which gravitational physics, geological stability, biological diversity, and hydrological sustainability are integrated into a coherent theological narrative. From the standpoint of scientific theology and philosophy of science, this verse exemplifies how sacred texts may encode sophisticated natural knowledge in symbolic language, which becomes increasingly interpretable through advances in scientific understanding.
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آیات: 26، 27

لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اِنَّ اللّٰهَ ہُوَ الۡغَنِیُّ الۡحَمِیۡدُ ﴿۲۶﴾
وَ لَوۡ اَنَّ مَا فِی الۡاَرۡضِ مِنۡ شَجَرَۃٍ اَقۡلَامٌ وَّ الۡبَحۡرُ یَمُدُّہٗ مِنۡۢ بَعۡدِہٖ سَبۡعَۃُ اَبۡحُرٍ مَّا نَفِدَتۡ کَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیۡزٌ حَکِیۡمٌ ﴿۲۷﴾

Unto God belongs all that is in the heavens and on earth. Verily, God alone is self-sufficient, the One to whom all praise is due. (31:26)
And if all the trees on earth were pens, and the sea [were ink] , with seven [more] seas yet added to it, the words of God would not be exhausted: for, verily, God is almighty, wise. (31:27)

Explanation:
The Qur’an depicts divine knowledge as infinite and unbounded, using vivid natural metaphors rooted in cosmology and semiotics. Verses 31:26–27 and 18:109 portray the created

world as utterly insufficient to record the totality of God's knowledge and creative expression (kalimāt Allāh).

1. Ownership and Transcendence (Q 31:26)

The verse "To God belongs all that is in the heavens and the earth; indeed, God is Self-sufficient, and worthy of all praise" (31:26) establishes a metaphysical premise: that all existence—both terrestrial and celestial—is contingent upon divine will and ownership. The attribution of ghināʾ (self-sufficiency) to God marks a negation of ontological dependence, while ḥamīd (worthy of praise) implies that all value originates in and returns to the divine. This dual attribute frames the subsequent verse on the infinity of divine words within a context of absolute divine authorship and autonomy.

2. The Metaphor of Infinite Ink (Q 31:27; cf. 18:109)

Verse 31:27 states:

"If all the trees on earth were pens, and the sea, augmented by seven more seas, were ink, the words of God would still not be exhausted. Truly, God is Almighty, Wise."

This analogy is rearticulated in Surah al-Kahf (18:109), emphasizing that even the oceans multiplied would not suffice to record the kalimāt (words) of God.

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Surah al-Kahf (Surah 18)

سوره کہف (سوره نمبر 18)

آیت: 109

قُلۡ لَّوۡ كَانَ الۡبَحۡرُ مِدَادًا لِّكَلِمٰتِ رَبِّىۡ لَنَفِدَ الۡبَحۡرُ قَبۡلَ اَنۡ تَنۡفَدَ كَلِمٰتُ رَبِّىۡ وَ لَوۡ جِئۡنَا بِمِثۡلِهٖ مَدَدًا ﴿۱۰۹﴾

...

Say: "If all the sea were ink for my Sustainer's words, the sea would indeed be exhausted ere my Sustainer's words are

exhausted! And [thus it would be] if we were to add to it sea upon sea." (18:109)

The term kalimāt (plural of kalimah) refers not merely to lexical utterances but to creative commands, signs, realities, and attributes of God that are embedded in creation. In Qur'anic usage, kalimāt Allāh can denote divine decrees (e.g., Q 16:40), creative acts (Q 36:82), or ontological truths manifest in the fabric of nature (Q 3:45; 6:115). Each created entity, therefore, functions as a "word"—a sign-bearing unit that encodes divine knowledge and will.

3. Physical Impossibility of Quantifying Divine Knowledge
The Qur'anic imagery invites a quantitative thought experiment: suppose every tree on earth (estimated in modern science to number over 3 trillion) were converted into pens, and all the oceans (covering over 70% of the planet's surface and holding over 1.3 billion cubic kilometers of water) became ink. Even if this writing apparatus were further multiplied sevenfold—a Qur'anic idiom indicating indefinite abundance—the inscription of divine knowledge could not be completed.

Significantly, the text emphasizes not the exhaustion of writing tools (pens), but of ink—the expendable medium of transmission. A pen can write volumes before needing replacement, but ink is what depletes. Hence, the metaphor functions both literarily and physically: even with maximum conceivable material resources and writing speed, the attempt to record the full extent of divine knowledge remains categorically futile.

4. The Number Seven and the Symbolism of Multiplicity
The use of the number sabʿah (seven) in both verses is not necessarily literal. In Semitic idiom, seven frequently connotes completeness or plenitude. Therefore, the reference to "seven more seas" functions idiomatically to imply "even an infinite

multiplication of resources." The implication is that even exponential scaling of expressive capacity cannot approximate the totality of divine kalimāt.

5. Implications for Cosmology and Epistemology
The theological assertion here aligns intriguingly with modern cosmology and information theory. The observable universe contains an estimated
10^{80} atoms, and the potential informational content—if every atom encoded data—is still finite. By contrast, the Qur'an suggests that the knowledge possessed by God, and embedded in the created order, is qualitatively and quantitatively beyond all such bounds.

This view negates the possibility of a totalizing scientific description of reality and affirms a principle of epistemic humility: no matter how extensive human inquiry becomes, it remains asymptotic relative to divine knowledge.

6. Ontological Reading of Kalimāt
Beyond mere linguistic utterances, kalimāt may be understood as ontological units—each a reflection or instance of divine wisdom, power, and will. According to Qur'anic metaphysics, every existent being (shayʾ) is not only created by a divine command—"kun fayakūn" ("Be! and it is", Q 36:82)—but also continues to testify to God's presence and attributes (cf. Q 41:53).

Thus, the verses (31:27 and 18:109) present a profoundly integrative view of creation, language, and knowledge. By asserting the inexhaustibility of divine kalimāt, these verses offer a framework for understanding the limits of human knowledge, the metaphysical status of creation, and the necessity of reverence toward the unknowable. In a time when data accumulation and modeling are central to science, these verses remind us that reality exceeds quantification. The divine

knowledge, embedded in every particle of existence, is infinite not only in quantity but in meaning.
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آیت: 29

اَلَمۡ تَرَ اَنَّ اللّٰہَ یُوۡلِجُ الَّیۡلَ فِی النَّہَارِ وَ یُوۡلِجُ النَّہَارَ فِی الَّیۡلِ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ۬ۖ کُلٌّ یَّجۡرِیۡۤ اِلٰۤی اَجَلٍ مُّسَمًّی وَّ اَنَّ اللّٰہَ بِمَا تَعۡمَلُوۡنَ خَبِیۡرٌ ﴿۲۹﴾

Are you not aware that it is God who makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night, and that He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him] and that God is fully aware of all that you do. (31:29)

….

Explanation:

This verse draws attention to the dynamic balance and temporal regulation of natural phenomena such as the alternation of day and night and the precise motions of celestial bodies. The Qur'an invites the observer to reflect on these processes not merely as physical occurrences but as signs of divine intentionality and regulation.

1. Gradual Interpenetration of Night and Day
The expression that God "makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night" refers to the continuous and gradual increase and decrease in length of daytime and night.

Specifically, the Earth's axis is tilted at approximately 23.5 degrees relative to the plane of its orbit around the sun (the ecliptic). This axial tilt results in the seasonal variation in the

length of days and nights throughout the year, except at the equator, where day and night durations remain roughly constant. In contrast, regions near the poles experience extreme variations, with polar day and polar night spanning months. This astronomical design not only regulates the thermal and ecological rhythms of the planet but also facilitates the development of complex climates and life zones.

According to another interpretation, the verse refers to the daily alternation of day and night, day gradually enters into night at dusk, and night gradually enters into day at dawn. Imam al-Razi preferred the first interpretation based on linguistics (Tafsir on 3:27).

2. Solar and Lunar Subservience to Natural Law
The verse further affirms that the sun and the moon are made subservient (Arabic: sakhkhara)—a term indicating their governance by fixed and observable laws. These celestial bodies follow predictable orbits governed by gravity and momentum, consistent with the laws described by modern physics.

The sun, a main-sequence star, sustains life on Earth through its energy output, driving photosynthesis, climate systems, and the hydrological cycle. The moon's gravitational pull is primarily responsible for the regulation of ocean tides, which in turn influence coastal ecosystems and biological cycles. Both bodies serve essential ecological and human functions, and their predictability underlies the development of calendars, navigation, and agricultural planning.

3. Finite Cosmic Lifespan
The phrase "each running its course for a term set (by God)"/"a term appointed" (Arabic: ilā ajalin musamman) indicates that these cosmic phenomena are not eternal but are bounded by temporality. In scientific terms, this aligns with the concept of stellar evolution and planetary lifespan. The sun, for instance, is expected to exhaust its hydrogen fuel in approximately 5 billion

years, after which it will evolve into a red giant and eventually a white dwarf. Similarly, the moon is gradually receding from Earth, altering tidal forces over geological timescales.

This Qur'anic assertion—of celestial bodies having a defined endpoint—harmonizes with modern astrophysical understanding that all cosmic systems are subject to entropy and transformation.

4. Divine Awareness and Human Responsibility
The concluding statement—"and God is fully aware of all that you do"—transitions from cosmic order to moral accountability. This juxtaposition implies that just as natural phenomena operate under divine laws, human beings, too, are moral agents whose actions fall within the scope of divine knowledge. This evokes an integrated cosmology where physical law and moral order are both grounded in a singular divine will.

Thus, verse 31:29 encapsulates a deeply integrated worldview wherein natural phenomena—cosmic cycles, geophysical dynamics, and biological rhythms—are not merely autonomous processes but expressions of divine wisdom and governance. The verse invites reflection on the interconnectedness of cosmic structure and moral consciousness, encouraging an intellectual and spiritual appreciation of the universe as a purposeful creation.
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آیت: 31

اَلَمۡ تَرَ اَنَّ الۡفُلۡکَ تَجۡرِیۡ فِی الۡبَحۡرِ بِنِعۡمَتِ اللّٰہِ لِیُرِیَکُمۡ مِّنۡ اٰیٰتِہٖ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّکُلِّ صَبَّارٍ شَکُوۡرٍ ﴿۳۱﴾

Are you not aware how the ships speed through the sea by God's favour, so that He might show you some of His wonders? Herein, behold, there are messages indeed for all who are wholly patient in adversity and deeply grateful [to God]. (31:31)

….

Explanation:

This verse draws attention to the phenomenon of maritime navigation and frames it as a reflection of divine wisdom and creative law. From a scientific perspective, the movement of ships on water is made possible by the physical properties of both water and materials used in shipbuilding, governed by principles such as Archimedes' principle of buoyancy, fluid dynamics, and wind propulsion mechanics. Water's high surface tension, incompressibility, and density gradient between solid and liquid phases enable large vessels, even of massive weight, to remain afloat and travel great distances.

The Qur'an attributes this functionality not to random coincidence but to God's "niʿmah" (grace or enabling favour)—a theological term which here encompasses the physical constants and environmental conditions (e.g., gravity, atmospheric pressure, ocean salinity, and wind patterns) that together make navigation possible. In essence, these natural laws function as part of a divinely calibrated system that facilitates human exploration, trade, communication, and knowledge transfer across oceans.

Theologically, the reference to divine signs (āyāt) implies that such empirical phenomena serve not only material functions but also epistemic and spiritual purposes. The sea becomes a classroom of wonder, a site of reflection upon order, design, and purpose in nature. But the verse qualifies the beneficiaries of these signs as "ṣabbār shakur"—those who are profoundly patient in hardship and deeply grateful in prosperity. The verse

thus suggests that existential insight into divine order requires both psychological resilience and moral receptivity.

In marine travel, human beings confront both extremes: the threat of overwhelming adversity (e.g., storms, isolation, uncertainty) and the provision of immense benefit (e.g., food supply chains, ecological exchange, economic development). Those with inner balance—patience in trials and gratitude in gifts—are best positioned to recognize the metaphysical signs embedded in the physical world.

Thus, the verse integrates the Quranic message with the physical sciences by presenting maritime navigation as an intentional system embedded with divine signs. The stable behavior of ships on the ocean is made possible by God's laws in nature—laws that operate consistently and reliably, enabling human civilization to flourish. Yet, perceiving their deeper significance depends on human disposition: awareness, patience, and gratitude transform technical marvels into spiritual insights.

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آیت: 34

اِنَّ اللّٰهَ عِنۡدَهٗ عِلۡمُ السَّاعَةِ ۚ وَ يُنَزِّلُ الۡغَيۡثَ ۚ وَ يَعۡلَمُ مَا فِى الۡاَرۡحَامِ ؕ وَ مَا تَدۡرِىۡ نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا ؕ وَ مَا تَدۡرِىۡ نَفۡسٌۢ بِاَىِّ اَرۡضٍ تَمُوۡتُ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ خَبِيۡرٌ ﴿۳۴﴾

Verily, with God alone rests the knowledge of when the Last Hour will come: and He [it is who] sends down rain; and He knows what is in the wombs: whereas no one knows what he will reap tomorrow, and no one knows in what land he will die, Verily. God [alone] is all-knowing, all-aware. (31:34)

……..

Explanation:

This verse articulates a central epistemological principle in Islamic theology: the radical contingency and limitation of human knowledge in contrast to the absolute and all-encompassing knowledge of God. The Qur'an identifies five domains of hidden knowledge (ʿilm al-ghayb) over which human beings have no autonomous or definitive access:

- The Hour (as-Sāʿah) – the final moment of cosmic history and the Day of Judgment. Its timing is known solely to God, underscoring the metaphysical boundary of human eschatological knowledge.

- Rainfall – although meteorology can model weather systems probabilistically, the verse emphasizes that the ultimate control over precipitation—its occurrence, timing, and quantity—lies with God.

- The contents of the womb – while prenatal imaging and genetics can detect physical traits or sex, the Qur'anic phrase encompasses more than biology: it includes the unborn's future personality, potential, life course, and destiny—all of which remain beyond empirical access.

- What one will earn tomorrow – referring not only to economic gain but to the broader unpredictability of life events. Even in deterministic systems, individual human futures remain unknowable in practice and in principle, due to the dynamic, multidimensional nature of life.

- The land in which one will die – a reminder of existential vulnerability and the unpredictability of death. No amount of planning or technological control can alter the fundamental uncertainty surrounding one's final moment.

The verse affirms that all knowledge humans possess is derivative, partial, and granted. Even the tools by which knowledge is acquired—reason, sense perception, scientific instruments—are themselves created and delimited by God. No human method, whether technological or intellectual, can yield perfect or total knowledge. The Qur'an here emphasizes the ontological gap between Creator and creation, while also grounding human humility in the face of uncertainty.

Though modern science has dramatically expanded human understanding of the natural world, epistemic humility remains essential. The fields of chaos theory, quantum uncertainty, and predictive modeling illustrate that even within physical sciences, certain outcomes are inherently indeterminate or probabilistic. The Qur'an thus invites humans to pursue knowledge, but within the awareness that final causality and total comprehension rest with the Divine.

Verse 31:34 offers a profound meditation on the limits of empirical knowledge and the absoluteness of divine omniscience. It addresses core questions in both theology and philosophy of science: What can we truly know? What remains hidden? And how should the human intellect posture itself in relation to mystery? In doing so, it cultivates both a pursuit of knowledge and a recognition of its boundaries, thus fostering reverence, humility, and trust in God's comprehensive wisdom.

Value and validity of human knowledge:

Finally, it is important to keep in mind that the Qur'an does not deny the value or validity of empirical knowledge, including that

acquired through scientific methods, observation, experimentation, or reasoning. Rather, it acknowledges the legitimacy and importance of such inquiry, while simultaneously reminding humans of its limits.

While verse 31:34 emphasizes the limitations of human knowledge in relation to the divine, it does not negate the value of human inquiry. The Qur'an repeatedly encourages reflection (tafakkur), observation (nazar), and the use of intellect (ʿaql) in understanding the natural world. These exhortations form the foundation for a Qur'anic epistemology that both affirms the use of scientific methods and situates them within a broader metaphysical framework.

Scientific instruments and faculties (the senses, reason, tools) are themselves created means for discovering patterns embedded in creation. Discoveries in physics, biology, astronomy, and medicine are not in conflict with the divine but are in fact uncoverings of God's creative signs (āyāt).

Thus, the Qur'an legitimizes and even encourages the pursuit of natural sciences, as long as it is carried out with humility and moral responsibility.

However, the Qur'an also warns against:

- Epistemic arrogance—assuming that scientific knowledge is self-sufficient or all-encompassing.
- The illusion of absolute predictability, especially in domains where contingency, uncertainty, or divine will intervene.

This serves precisely this function. It identifies domains of knowledge that are permanently inaccessible through empirical methods alone—not to discourage inquiry, but to temper it with epistemic humility. It is a corrective, not a rejection.

This balanced epistemology invites a synergy between reason and revelation, where human beings are called to explore the

world as a sacred trust—but never to assume full mastery over it.

Epistemological insights:

This verse is frequently cited as a statement on the limitations of human knowledge and the perfection of divine omniscience. However, a strict textual and linguistic analysis reveals important nuances that distinguish between explicit exclusivity, functional description, and implied epistemic boundaries. These distinctions are vital for both theological clarity and for understanding the Qur'an's epistemological outlook.

1. Absolute Exclusivity: "With God Alone is the Knowledge of the Last Hour"

The verse opens with the phrase:

"إِنَّ اللهَ عِندَهُ عِلْمُ السَّاعَةِ"

"Indeed, only with God is the knowledge of the Hour."

The linguistic structure of the phrase denotes exclusive possession. The structure lacks any qualifying clause or verb suggesting human access, cooperation, or partial knowledge. The absence of shared epistemic agency makes this an absolute statement of divine control.

This is a categorical epistemological barrier: no being besides God has access to the knowledge of the Hour.

2. Functional Divine Action: "He Sends Down the Rain"

"وَيُنَزِّلُ الْغَيْثَ"

“And He sends down the rain.”

The verb "yunazzil" (يُنَزِّلُ) refers to God’s action in a continuous or habitual form (imperfect tense). The verse does not use the word “knowledge” (ʿilm) here. It describes divine agency, not epistemic exclusivity. Thus, this clause concerns divine control, not the exclusive possession of meteorological knowledge. It does not explicitly deny the human ability to predict rain patterns through scientific instruments or models.

3. Divine Knowledge Without Exclusive Denial: “He Knows What is in the Wombs”

"وَيَعْلَمُ مَا فِي الْأَرْحَامِ"

“And He knows what is in the wombs.”

The verb “yaʿlamu” (يَعْلَمُ) affirms God’s comprehensive knowledge of embryonic and fetal development. However, unlike the statement about the Last Hour, this does not state exclusivity (e.g., “only He knows” or “none knows except Him”).

The verse affirms perfect divine knowledge, but does not categorically deny human access to some aspects of what is in the wombs (e.g., sex determination, genetic diagnosis).

The absence of a restrictive particle such as “lā yaʿlamu illā Allāh” ("none knows except God") is theologically significant. It implies that humans may attain partial or contingent knowledge (e.g., via ultrasound), but only God’s knowledge is total and original, encompassing every variable, hidden trait, and future outcome.

4. Human Epistemic Limits: “No One Knows What He Will Earn Tomorrow”

"وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا"

“And no one knows what he will earn tomorrow.”

The phrase “mā tadrī nafsun” (no one knows) is an absolute negation in Arabic grammar. It refers to personal, situational knowledge — contingent, unknowable future events in one's own life. The term “taksubu” (earn) is broad, covering material, spiritual, and moral “acquisitions.” Thus, human beings are fundamentally ignorant of specific future outcomes, even in matters they think they control.

This is a clear statement of epistemic limitation, though not a comment on the possibility of general forecasting (e.g., economic trends or weather), which remains probabilistic and non-exhaustive.

5. Human Mortality’s Hidden Location: “No One Knows in Which Land He Will Die”

"وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ"

“And no one knows in which land he will die.”

Again, the phrase “mā tadrī nafsun” implies absolute negation. The spatial marker “bi’ayy(i) arḍ” emphasizes the unpredictability of location, not merely time. Even with all knowledge of medical conditions, travel plans, or life expectancy, the exact site of death remains beyond human grasp.

In short, this verse establishes a hierarchy of divine knowledge and a graded boundary of human epistemic access:

Some domains—such as the Hour, one’s future earnings, and the place of death—are categorically unknown to all creation and fall within the exclusive knowledge of God.

Other domains—like the sending of rain and what is in the wombs—are not described with epistemic exclusivity, implying that partial human knowledge is possible, though always limited, derivative, and conditioned by divine will.

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Surah al-Sajdah (Surah 32)

سوره السجده (سوره نمبر 32)

آیات: 4

اَللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَهُمَا فِیۡ سِتَّةِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ؕ مَا لَکُمۡ مِّنۡ دُوۡنِهٖ مِنۡ وَّلِیٍّ وَّ لَا شَفِیۡعٍ ؕ اَفَلَا تَتَذَکَّرُوۡنَ ﴿۴﴾

It is God who has created the heavens and the earth and all that is between them in six periods/ stages, and again: it is He who is established on the throne (of authority). You have none to protect you from Him, and none to intercede for you (on Judgment Day): will you not, then, bethink yourselves? (32:4)

….

IT IS GOD who has created the heavens and the earth and all that is between them in six aeons, and is established on the throne of His almightiness. You have none to protect you from God, and none to intercede for you [on Judgment Day]: will you not, then, bethink yourselves. (Muhammad Asad)

…..

It is God Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition. (Abdullah Yusuf Ali)

……

Explanation:

Ayyām:
The interpretation of the creation in "six stages" has been thoroughly examined in other places; see, for instance, the explanation on verse 54 of Surah al-Aʿrāf (7:54). Therein, key concepts such as ayyām, thumma, and ʿarsh have been elucidated in detail.

To summarize, the term ayyām (singular: yaum) in this context does not denote terrestrial days but rather signifies distinct temporal periods, phases, or stages of creation.

Lexicons say:

الأيام جمع يوم، واليوم فى اللغة: مطلق الوقت، أى: فى ستة أوقات لا يعلم مقدارها إلا الله
("The term ayyām is the plural of yawm. Linguistically, 'yawm' signifies an indeterminate span of time; fi sitta ayyām means, in six periods (awqāt), the duration of which is known only to God."

Thumma:
The conjunction thumma carries multiple semantic functions; here, it most likely does not indicate a chronological sequence ("then," "after that," etc.) but instead serves to emphasize rhetorical progression, thematic elevation, narrative structure, and to express emphasis. In Qur'anic Arabic, thumma functions not merely as a sequential marker but also as a literary device redirecting attention to another matter of significance. Thus, the intended meaning here is: It is God who created the universe, and it is likewise He who is established in sovereign authority over it… In English, this sense may be rendered as: "and again: it is He…"

'Arsh (Throne):

The term al-ʿarsh (the Throne) operates metaphorically as a symbol of divine authority. Within this framework, it does not represent a physical or spatial entity but rather signifies absolute dominion, supreme governance, and perpetual command over all existence. This interpretation aligns with contemporary cosmological paradigms, wherein the universe functions according to profoundly systematic and invariant natural laws.

Crucially, this divine sovereignty is not subsequent to creation; it is not an authority assumed after the act of bringing existence into being. Rather, it is coextensive with creation itself. From the initial instant of cosmic emergence through every subsequent stage of development, divine will remains dynamically operative—continuously guiding, sustaining, and governing all reality. The Creator is, without interruption, the Sustainer and Sovereign, from primordial origination through every moment of continued existence.
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آیت: 5، 6
يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۵﴾
ذٰلِكَ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۙ﴿۶﴾

He governs all that exists, from the celestial space to the earth; and in the end all shall ascend unto Him [for judgment] on a Day the length whereof will be [like] a thousand years of your reckoning. (32:5)
Such is He who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: the Almighty, the Dispenser of Grace. (32:6)

Explanation:

This verse (32:5) admits multiple interpretations, primarily understood in two distinct frameworks: one eschatological (pertaining to the Day of Judgment) and the other cosmological-historical (concerning the unfolding of divine decree in time).

1. Eschatological Interpretation

The term yaum (يَوْم) fundamentally means a timespan (may be small or large).

اليوم فى اللغة: مطلق الوقت، أى: فى ستة أوقات لا يعلم مقدارها إلا الله

The term, though often denoting a 24-hour day in ordinary contexts, assumes a broader semantic range in Qur'anic usage—particularly in eschatological or cosmological passages—where it signifies an indeterminate epoch rather than a strictly delimited temporal interval.

In this verse, many exegetes interpret yaum as a reference to the Day of Judgment, a metaphysical reality that transcends earthly conceptions of time. Thus, the accompanying phrase "a thousand years of your reckoning" does not denote a precise chronological or numerical measure but functions symbolically, emphasizing the incommensurable nature of divine temporality compared to human perception.

This understanding is exemplified in Muhammad Asad's translation:

"He governs all that exists, from the celestial space to the earth; and in the end all shall ascend unto Him [for judgment] on a

Day the length whereof will be [like] a thousand years of your reckoning."

Here, the "Day" is unequivocally identified with the Day of Resurrection, when all beings will be gathered for final judgment. The verse serves as both a reminder and a solemn warning, reinforcing a central tenet of Islamic belief: the inevitability of divine reckoning. The Qur'an frequently returns to this theme, underscoring its theological gravity as a pillar of faith and a moral impetus for human accountability.

2. Cosmological and Historical Interpretation

This reading situates the verse within a framework of divine teleology, emphasizing that historical and cosmological developments unfold not randomly but in accordance with a grand, divinely ordained design. The rise and fall of civilizations, the progression of natural phenomena, and the moral consequences embedded within temporal processes all operate within a structured continuum governed by God's will.

Metaphysical Duality: al-Samāʾ (Heaven) and al-Arḍ (Earth)
Al-samāʾ (السَّمَاءِ) symbolizes the unseen, metaphysical realm—the domain of divine decree (ghayb), where God's commands originate.

Al-arḍ (الْأَرْضِ) represents the material, observable world (shahādah), where these decrees manifest progressively.

This duality is reinforced in the subsequent verse (32:6), which explicitly contrasts ghayb (the hidden) with shahādah (the manifest), underscoring the Qur'anic motif of a universe bifurcated into spiritual and physical dimensions.

Gradualist Ontology: Divine Decree as an Evolutionary Process

When God wills to bring a thing into existence, its emergence follows a teleological trajectory—beginning from the most rudimentary state and ascending toward perfection. This mirrors the artisan crafting a vessel: starting with base clay (lowest potentiality) and gradually refining it into a perfected form (actualized purpose). Such developmental ascent (ʿurūj or ṣuʿūd) reflects the divine attribute of Rubūbiyyah (Sustaining Lordship), wherein creation is nurtured through incremental stages.

This interpretation of the verse implies that all potential realities are eternally inscribed in God's omniscience before their materialization. No event can manifest in the universe unless it first exists within Divine Knowledge (ʿilm ilāhī). The orchestration of affairs occurs such that the Divine Will (irādah ilāhiyyah) brings into existence that which is already present in Divine Knowledge, and it manifests precisely as it exists in that Knowledge and as the Divine Will intends for it to emerge.

Temporal Scale of Cosmic Phenomena:

Whether in astrophysics (e.g., the formation of solar systems from cosmic dust), biology (the emergence of life from inert matter), or human history (the rise and fall of civilizations), these processes demand vast temporal spans. The verse's reference to "a day the measure of which is a thousand years of your reckoning" metaphorically encapsulates this protracted temporality, rejecting literalist arithmetic in favor of a qualitative emphasis on divine timelessness.

Comparative Qur'anic Parallels:

Sūrat al-Ḥajj (22:47) states:

"A day with your Lord is like a thousand years of your counting"—reiterating the relativity of divine time vis-à-vis human perception.

Sūrat al-Maʿārij (70:4) describes angels and the Spirit ascending to God in "a day whose measure is fifty thousand years."
Here, "angels and the Spirit" may allegorize the unseen forces (quwā ghaybiyyah) that actualize God's will through evolutionary laws. Their "ascent" signifies the structured, phased actualization of divine command—from potentiality to fruition—governed by immutable cosmic principles (sunan takwīniyyah).

Thus, historical and natural processes are neither arbitrary nor instantaneous but adhere to a preordained, purposeful arc.

The verse subtly aligns physical and moral laws—just as cosmic events unfold gradually, so too do divine justice and societal recompense operate across extended epochs.

This interpretation synthesizes cosmology, history, and metaphysics, presenting creation as a dynamic, divinely orchestrated ascent. The verse invites reflection on the profound interplay between divine sovereignty and the patient unfolding of existence.
……

The Divine Teleology of History: A Rejection of Atheistic Materialism
History does not unfold randomly, nor is it governed by blind, impersonal forces—as asserted by atheistic materialism. Rather, it operates according to a grand, divinely ordained design, embedded within the very fabric of nature. This divine framework ensures that historical progression adheres to God-ordained natural laws (sunan ilāhiyyah), which govern both the physical universe and the moral trajectory of civilizations.

Unlike secular historiography, which often views history as a product of chance or mechanistic causality, this perspective posits that every epoch, rise, and fall is part of a deliberate cosmic order.

The Qur'anic concept of Divine tadbir (32:5) and sunnat Allāh (God's unchanging ways, 33:62, 35:43) affirms that civilizations thrive or decline based on immutable principles of justice, moral accountability, and divine decree.

Just as the physical universe follows fixed laws (gravity, entropy, etc.), human societies are subject to metaphysical laws of recompense (e.g., oppression leading to decline, righteousness to prosperity).

History moves toward a predetermined culmination (e.g., the eventual triumph of truth, the Day of Judgment), yet this does not negate human agency. Rather, individual and collective choices interact with divine laws to shape outcomes.

Atheistic materialism reduces history to economics, biology, or class struggle (Marx, Darwin). In contrast, this view integrates the seen and unseen: material causes work within the boundaries outlined by the natural laws ordained by divine wisdom (ḥikmah).

Thus, the rise and fall of nations are not merely sociological phenomena but theophanic events—manifestations of a deeper, metaphysical order.

The Qur'an 22:47 ("A day with your Lord is like a thousand years…") and 70:4 ("A day fifty thousand years in measure") metaphorically express that divine governance operates on a trans-historical scale, beyond human temporality.

Modern complexity theory and emergent order in nature (e.g., fractal patterns, self-organizing systems) can be seen as finite reflections of a higher, intentional design, though the Qur'anic view roots this design in conscious divine will, not blind naturalism.

In short, history, in this framework, is neither chaotic nor deterministic in a materialist sense. It is a structured, meaningful narrative authored by God, where natural laws and moral laws converge. To study history is thus to discern āyāt (signs) of divine wisdom—not merely to document events, but to witness the unfolding of a transcendent plan.

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آیات: 9-7

الَّذِیۡۤ اَحۡسَنَ کُلَّ شَیۡءٍ خَلَقَہٗ وَ بَدَاَ خَلۡقَ الۡاِنۡسَانِ مِنۡ طِیۡنٍ ۚ﴿۷﴾

ثُمَّ جَعَلَ نَسۡلَہٗ مِنۡ سُلٰلَۃٍ مِّنۡ مَّآءٍ مَّہِیۡنٍ ۚ﴿۸﴾

ثُمَّ سَوّٰىہُ وَ نَفَخَ فِیۡہِ مِنۡ رُّوۡحِہٖ وَ جَعَلَ لَکُمُ السَّمۡعَ وَ الۡاَبۡصَارَ وَ الۡاَفۡـِٕدَۃَ ؕ قَلِیۡلًا مَّا تَشۡکُرُوۡنَ ﴿۹﴾

(God is the One) Who has made most excellent everything that He created. And, He began the creation of man out of clay, (32:7)

Then, He made his progeny out of the quintessence of a humble fluid, (32:8)

And, then, He formed him in accordance with what he is meant to be, and breathed into him of His spirit: and (thus, O humankind,) He endowed you with (the faculties of) hearing and sight and thinking (and feeling): [yet] how seldom are you grateful. (32:9)

…..

who makes most excellent everything that He creates. Thus, He begins the creation of man out of clay

32:8 then He causes him to be begotten out of the essence of a humble fluid
32:9 and then He forms him in accordance with what he is meant to be, and breathes into him of His spirit: and [thus, O men,] He endows you with hearing, and sight, and feelings as well as minds: [yet] how seldom are you grateful. (Muhammad Asad)
…..
He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay
And made his progeny from a quintessence of the nature of a fluid despised
But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give. (Abdullah Yusuf Ali)
……

Explanation:

1. Perfection in Creation (Aḥsana kulla shay'in khalaqah)
The Qur'anic expression:
"He who perfected everything He created" (al-ladhī aḥsana kulla shay'in khalaqah)
presents a concise yet profound theological principle: that every created entity is brought into existence with an inherent harmony between its form, function, and existential purpose. In this view, creation is not arbitrary or accidental, but optimized. Each being receives precisely what it requires for its role in the cosmic system. In metaphorical terms, it is as if every entity has been given what it would have asked for, had it been able to express its existential needs. This intimate balance between essence and necessity reflects a cosmological and philosophical vision of purposeful design.

The verse emphasizes that every created entity is perfectly structured in accordance with its teleological purpose. This aligns with the biological concept of functional adaptation, where anatomical and physiological traits evolve (or are designed) to suit environmental and survival needs. The Qur'anic assertion that each creation is "made perfect" resonates with the observed precision in natural systems, from cellular machinery to ecological balance.

2. Origin of Humanity from Clay (Ṭīn)
The term ṭīn denotes moist clay or a pliable inorganic matrix. Modern interpretations reconcile this with:

Abiogenesis Hypothesis: Early life may have emerged from clay-rich environments, which catalyze polymerization of organic molecules (e.g., montmorillonite clay's role in RNA formation). It may also metaphorically represent non-living matter.
Significantly, here the Qur'an uses the word "began": "God began the creation of man from clay….". Began indicates that there are subsequent steps also. Thus, it can be taken to refer to a gradual or evolutionary process of human creation.

The Theory of Evolution: From this perspective, the verse resonates with the idea that life emerged through a gradual chemical and biological process, originating in the primordial mudflats and tidal zones of early Earth. The Qur'anic language accommodates this by emphasizing the beginning of human creation from clay, without specifying immediacy. Over billions of years, according to evolutionary biology, primitive life forms developed into more complex organisms, culminating in the emergence of anatomically modern humans. This developmental completion—morphological and cognitive—can be linked to the Qur'anic concept of taswiyah, meaning perfecting or fashioning with precision.

The Theory of Special Creation: Alternatively, classical interpretations hold that the first human, Adam (peace be upon him), was directly formed by God from clay, then infused with life and consciousness by divine command. In this view, ṭīn refers to the literal physical substance from which Adam's body was constructed.

Based on modern findings and concepts, the evolutionary reading may be considered to align more closely with the Qur'anic vocabulary, especially when understood metaphorically and within the framework of divine intentionality.

3. Progeny from a "Quintessence of a Humble Fluid" (Sulālah min Mā'in Mahīn)

This signals the transition from a solitary creation to a reproductive continuum. Early life forms may have reproduced asexually; however, as biology evolved, sexual reproduction emerged as the mechanism for complex life propagation.
This describes human reproduction via gametes, which combine to form a zygote. The zygote, through a complex and around 9-month-long developmental process, ultimately forms a human baby.

Sulālah (extract/essence) parallels the haploid gametes (sperm/ovum), which carry condensed genetic material. Alternatively, it may represent zygote that is formed by the combination of male and female reproductive cells (sperm and ovum, respectively).

Mā'in Mahīn (humble fluid) may denote seminal plasma (low intrinsic value until fertilization) or the interstitial origins of germ cells. The Qur'an's language captures both the physical insignificance of this fluid and the profound potential embedded within it, gesturing toward the mystery of life originating from what appears materially trivial.

Developmental Biology Perspective: The zygote (formed from gametes) undergoes cleavage and gastrulation, aligning with the Qur'anic emphasis on a derived essence shaping development.

4. Fashioning in Due Proportion (Taswīyah) and Divine Spirit (Rūḥ)

Taswīyah: The word sawwā (from the root s-w-y) connotes a deliberate and purposeful act of shaping, adjusting, and completing. It refers not merely to physical formation, but to a comprehensive calibration of human faculties—bodily, neurological, and psychological. So, it represents morphogenesis—embryonic development achieving species-specific form (e.g., Hox gene regulation of body symmetry).

Rūḥ (Spirit, soul): The act of divine breathing—nafakha fīhi min rūḥihi—is best understood as a symbolic expression of the bestowal of self-aware consciousness. This infusion does not imply anthropomorphic or incarnational theology but signals the emergence of human consciousness, reason, and moral awareness. It is the point at which the human becomes not merely a biological entity but a moral, intellectual, and spiritual being. Thus, the divine "spirit" may symbolize consciousness, a trait unexplained by material biology alone. Modern neuroscience acknowledges the "hard problem" of qualia (subjective experience), leaving room for metaphysical explanations.

4. Sensory and Cognitive Endowments (Hearing, Sight, Intellect)

The verse identifies three primary faculties: hearing (samʿ), sight (abṣār), and thinking (afʾidah).

Afʾidah (singular: fuʾād) denotes the cognitive faculty, encompassing reasoning, emotion, and volition. It can be

interpreted as the integrative capacity of the cerebral cortex, which processes sensory input (hearing/sight) into abstract thought.
Thus, af'idah does not denote the anatomical heart, but rather the seat of intellect, reflection, and volition, and may be rendered as "minds" or "faculties of reasoning."

Neurobiological Correlate: The auditory (temporal lobe), visual (occipital lobe), and prefrontal (executive function) cortices collectively enable advanced cognition—a feature unique to humans.

Synthesis: Four Phases of Human Creation

- Abiogenic Origin: Emergence from inorganic matter (clay). The creation of human life begins from clay, symbolizing materiality, potential, and rootedness in the natural world.
- Biological Reproduction: Genetic transmission via gametes.
- Developmental Precision: Embryogenesis (taswīyah).
- Consciousness (Rūḥ): Imbuing of self-awareness. The bestowal of rūḥ is a metaphor for rationality, self-awareness, spirituality, and moral agency.

This framework bridges Qur'anic revelation with scientific models while acknowledging metaphysical dimensions beyond empirical reductionism.
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آیت: 27

اَوَ لَمۡ یَرَوۡا اَنَّا نَسُوۡقُ الۡمَآءَ اِلَی الۡاَرۡضِ الۡجُرُزِ فَنُخۡرِجُ بِہٖ زَرۡعًا تَاۡکُلُ مِنۡہُ اَنۡعَامُہُمۡ وَ اَنۡفُسُہُمۡ ؕ اَفَلَا یُبۡصِرُوۡنَ ﴿۲۷﴾

Are they not aware that it is We who drive the rain onto dry land devoid of herbage, and thereby bring forth herbage of which their cattle and they themselves do eat? Can they not, then, see. (32:27)

…..

Explanation:

This verse draws attention to the observable processes in nature that reflect divine wisdom and providence. The key term al-ardu al-juruz refers to land that is potentially fertile but has become barren due to the absence of water. It is not inherently infertile; rather, its productivity is suspended until it receives divine blessing in the form of rainfall.

The phrase "nasūqu al-mā'a" (We drive the water) conveys more than mere movement—it encapsulates the orchestration of complex hydrological and atmospheric systems. It may encompass the motion of rain-bearing clouds, the process of evaporation from oceans and lakes, the condensation into clouds, their transport by wind across large distances, and the eventual precipitation in the form of rain or snow. In mountainous regions, melting snow also contributes to the flow of water down to the lowlands. Thus, this single phrase subtly alludes to a broad spectrum of natural cycles that modern science categorizes under the water cycle or hydrological system.

From a cosmological and ecological perspective, the verse points to the interconnectedness of earth systems and the

precise balance in the biosphere that allows for the regeneration of life from seemingly lifeless terrain. Vegetation emerges from the revived land, providing sustenance for both livestock (an'ām) and human beings. The mention of livestock before humans is linguistically and ecologically significant. Livestock are entirely dependent on plant matter for survival, whereas humans derive nutrition from both plants and animals. Moreover, from an agricultural perspective, animals begin to graze immediately after vegetation sprouts, while human benefit often comes later, once crops mature and yield fruit or grain.

The verse ends with the rhetorical question: "Will they not then see?" The verb yubṣirūn (they see) here implies more than physical sight. It calls for insightful perception, a deeper awareness that transcends superficial observation. The Qur'anic invitation is not merely to witness nature, but to interpret it as a sign (āyah) of the Creator's power, wisdom, and mercy.

Philosophically, the verse presents a challenge to anthropocentric indifference: nature is not self-sustaining, but operates within a divinely governed order. It emphasizes contingency—the earth's fertility, the cycles of life, and the provisioning for living beings all depend on external regulation. For those who reflect (a recurring Qur'anic theme), such observations should lead to a recognition of divine agency, not just in theological abstraction but in the immediate phenomena of the natural world.

Thus, this verse integrates theology, ecology, and epistemology: it is a theological reflection on the sacred rhythms of nature, an ecological reminder of the delicate balance of life, and an epistemological call to recognize truth through observation and reflection.

Thus, natural phenomena constitute evidentiary signs (āyāt) of divine existence, omnipotence, and wisdom. For the discerning observer, these manifestations provide a robust epistemological

framework for the cognition (ma'rifah) of God, inviting systematic contemplation of teleological and ontological truths.
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Surah al-Fatir (Surah 35)

سوره الفاطر (سوره 35)

آیت: 9
....
وَ اللّٰهُ الَّذِیۡۤ اَرۡسَلَ الرِّیٰحَ فَتُثِیۡرُ سَحَابًا فَسُقۡنٰهُ اِلٰی بَلَدٍ مَّیِّتٍ فَاَحۡیَیۡنَا بِهِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا ؕ کَذٰلِکَ النُّشُوۡرُ ﴿۹﴾

And [remember:] it is God who sends forth the winds, so that they raise a cloud, whereupon We drive it towards dead land and thereby give life to the earth after it had been lifeless: even thus shall resurrection be. (35:9)

Explanation:

This verse offers a profound natural metaphor grounded in observable ecological and atmospheric processes to illustrate the metaphysical concept of resurrection. It engages multiple layers of meaning—physical, spiritual, and philosophical—rooted in both divine agency and natural law.

1. Meteorological Process: Winds, Clouds, and Rain

The phrase "يُرْسِلُ ٱلرِّيَاحَ" ("He sends forth the winds") refers to the dynamic movement of air masses within the Earth's atmosphere, which is a process governed by pressure gradients, solar radiation, and the planet's rotation. These winds play a crucial role in evaporation, condensation, and the transport of moisture.

The next phrase, "فَتُثِيرُ سَحَابًا" ("and they raise the clouds"), corresponds to the formation of clouds as winds lift moist air upwards, where it cools, condenses, and forms cloud masses. The Qur'anic imagery captures with remarkable brevity what modern meteorology explains through complex thermodynamic and fluid dynamic interactions.

2. Ecosystem Revival and Terrestrial Biology

"فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ" ("then, We drive it toward a dead land") describes how atmospheric systems transport clouds across vast distances, eventually releasing rain onto barren or arid lands, i.e., regions ecologically defined as experiencing low biological productivity due to lack of precipitation.

"فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا" ("and We bring life to the earth after its death") describes the reactivation of dormant biological processes. Seeds buried beneath the soil surface, often in a state of suspended animation, respond to moisture by initiating germination, leading to the re-emergence of plant life. Soil microbial activity also resumes. What was biologically inactive becomes ecologically vibrant.

This reflects modern ecological understanding: life potential is often latent, awaiting specific environmental triggers. In desert ecosystems, for instance, ephemeral blooms occur rapidly after rainfall, exemplifying the Earth's capacity for sudden biological revival.

3. Philosophical and Eschatological Implications

The final phrase, "كَذَٰلِكَ ٱلنُّشُورُ" ("even thus shall be the resurrection"), bridges physical observation with metaphysical conviction. It invokes an analogy between the revival of the land and the resurrection of human beings after death.

From a philosophy of history and cosmology perspective, the Qur'an here points to a recurrent pattern in nature—death followed by renewal, decay followed by growth—as a divine sign (āyah) indicating the feasibility and rationality of life after death. The underlying argument is this: if life can emerge anew from apparent lifelessness in nature, then human resurrection is equally within the scope of divine creative power.

In Arabic linguistic structure, the verse uses causative verbs (e.g., fa-athāra, fa-suqnāhu, fa-aḥyaynā) to express a direct, intentional sequence of divine action, underscoring God's active governance over natural processes and affirming tadbīr (cosmic order and planning) as a theological foundation.

4. Scientific-Theological Synthesis
This verse elegantly integrates:

- Atmospheric science (wind patterns and hydrological cycle),
- Earth system science (desert ecology and soil hydration),
- Plant biology (dormancy and germination), and
- Philosophical theology (resurrection as reanimation).

The Qur'an does not reduce divine action to physical causality but rather uses natural phenomena as metaphors and evidence, suggesting a universe operating under consistent laws, which are themselves signs of an intelligent, sustaining Creator.

Thus, the verse is a multi-layered epistemological invitation. It calls upon the human intellect to examine the patterns of life

embedded in nature, and to draw spiritual insight from scientific observation. Through this verse, the Qur'an articulates a theology of nature that remains intellectually and spiritually resonant in an age of scientific understanding.
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آیت: 11

وَ اللّٰهُ خَلَقَكُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَةٍ ثُمَّ جَعَلَكُمۡ اَزۡوَاجًا ؕ وَ مَا تَحۡمِلُ مِنۡ اُنۡثٰى وَ لَا تَضَعُ اِلَّا بِعِلۡمِهٖ ؕ وَ مَا يُعَمَّرُ مِنۡ مُّعَمَّرٍ وَّ لَا يُنۡقَصُ مِنۡ عُمُرِهٖۤ اِلَّا فِىۡ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيۡرٌ ﴿۱۱﴾

And [remember:] it is God who (originally) created you out of dust, then (each one of you, He created) out of a drop; and again it is He who fashions you into either of the two sexes. And no female conceives or gives birth unless it be with His knowledge; and none that is long-lived has his days lengthened - and neither is aught lessened of his days - unless it be thus laid down in [God's] decree: for, behold, all this is easy for God. (35:11)

Explanation:

This verse articulates a multi-stage vision of human origin that may be approached from both theological and scientific perspectives. The sequence described—origin from "dust," followed by development from a "drop" (nuṭfah), culminating in the differentiation into sexual pairs—can be read symbolically, biologically, or both.

Creation from Dust (مِّنۡ تُرَابٍ):
The phrase "created you from dust" is often interpreted to signify humanity's origin from non-living matter. In a biological

sense, this may be linked with the elemental composition of the human body—carbon, oxygen, nitrogen, calcium, phosphorus, and trace minerals—all of which are derived from the Earth's crust and atmosphere. Metaphysically, it alludes to the humble and contingent nature of human origin.

From a scientific vantage point, this evokes the idea of abiogenesis—the hypothesis that life emerged from inorganic precursors under primordial conditions. Thus, "dust" can be understood as symbolic of the Earth's raw materials from which life, and eventually human beings, developed over geological time scales. It can be taken as a metonym of non-living matter.

Then from a Drop (ثُمَّ مِنۡ نُّطۡفَةٍ):
As per the Arabic lexicons, nuṭfah is explained as follows:

"Nutfah" (نُّطۡفَةٍ): The term originally denotes pure or a small quantity of water, such as the remaining drops left at the bottom of a bucket or waterskin. Its plural forms are nutf, and nitaaf. The expression "naṭafat al-qirbah" (نَطَفَتِ القِرْبَةُ) is used to mean: "the waterskin dripped", indicating the act of slowly releasing small amounts of liquid.

نُّطْفَةٍ : أصلها الماء الصافى أو الماء القليل الذى يبقى فى الدلو أو القربة، وجمعها: نطف ونطاف. يقال: نطفت القربة إذا قطرت.

In the verse, nuṭfah may be understood as a small quantity of reproductive fluid, which can be scientifically interpreted as a zygote formed by the combination (fertilization) of an ovum and a spermatozoon in the mother's womb. This is how each individual is created in the mother's womb by the Will of God.

We can theorize that humankind was created from dust (turāb) through a prolonged evolutionary process. The term nutfah may be interpreted as referring to the first living cell that emerged during this evolutionary trajectory. From this nutfah, biological development continued over a vast period until the

emergence of sexual reproduction. In this view, humanity is the ultimate outcome of an extended evolutionary progression rooted in the nutfah.

However, the interpretation that understands nutfah as the zygote—the initial fertilized cell from which each human individual develops in the mother's womb—appears more compelling.

Formation into Pairs (جَعَلَكُمۡ اَزۡوَاجًا):
The emergence of biological sex (male and female) is fundamental to human reproduction. The term azwāj (pairs) not only signifies the binary of sexes but also reflects a broader Qur'anic theme of duality and complementarity embedded in creation. It can be read in conjunction with modern understanding of sexual dimorphism and chromosomal differentiation (XX, XY).

Divine Knowledge of Conception and Birth:
The verse affirms that no conception or birth occurs except through divine knowledge. This asserts a theistic view that divine oversight permeates even the most intimate biological processes. Modern embryology reveals the extraordinarily complex orchestration of genetic, molecular, and cellular mechanisms involved in gestation; yet all this, the verse suggests, remains encompassed by divine awareness.

Predetermined Lifespan and the Divine Registry (فِیۡ کِتٰبٍ):
The Book used here may be taken to stand for the laws of nature that God has placed in the universe. The reference to lifespan being written "in a Book" may be understood to resonate with contemporary discussions on genetic determinism and biological limits on lifespan. From the Qur'anic view, the length or shortening of a life is not random but corresponds to a divinely prescribed record, whether interpreted metaphorically as genetic code or ontologically as

part of divine decree. The theological implication is that life's beginning, duration, and end are under God's sovereign knowledge and will.

Easy for God (يَسِيْرٌ):
The final phrase underlines that such control and orchestration over life's processes is effortless for God, asserting divine omnipotence over both the physical mechanisms and metaphysical purposes of creation.

This verse exemplifies the Qur'anic integration of cosmological, biological, and theological themes. It invites reflection not only on human material origins and sexual reproduction but also on the metaphysical reality of divine knowledge and governance. Far from conflicting with scientific understandings, such verses open pathways for deeper exploration of life's origin and meaning within an integrative theological-scientific framework.

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آیت: 12

وَ مَا يَسْتَوِى الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ اُجَاجٌ ؕ وَ مِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾

And, the two (types of) great bodies of water (on the Earth) are not alike, the one is sweet, thirst-allaying, (and) pleasant to drink, and the other is salty and bitter: and yet, from either of them do you eat fresh meat, and (from either) you obtain gems which you may wear; and on either you can see ships ploughing through the waves, so that you might [be able to] go forth in

quest of some of His bounty, and thus have cause to be grateful. (35:12)

Explanation:

This verse highlights a profound observation about the diversity of Earth's aquatic systems and their vital role in supporting life, economy, and human culture. It offers a multidimensional reflection on the hydrological and ecological dynamics of freshwater and saltwater bodies, while drawing attention to their shared utility in human civilization.

1. Differentiation of Aquatic Environments: Freshwater and Saltwater
The Qur'anic term "bahr" (بَحْر) refers broadly to large water bodies, whether rivers, lakes, or oceans. Here, the verse distinguishes between two types:

Freshwater: The water that is sweet, palatable, and drinkable. Scientifically, this includes rivers, lakes, springs, and aquifers, which constitute only 2.5% of Earth's total water.

Saltwater: The saline and bitter water, referring primarily to oceans and seas, which make up over 97% of the Earth's hydrosphere.

Despite their physical and chemical differences, both types serve indispensable roles in the Earth's water cycle, a closed-loop system that circulates water through evaporation, condensation, precipitation, and infiltration.

2. Nutritional Resources: Marine and Freshwater Protein
The verse refers to "fresh meat" (لَحْمًا طَرِيًّا) extracted from both kinds of water, alluding to aquatic life such as fish. This anticipates the modern understanding of marine biology and aquaculture, where oceans and freshwater ecosystems provide:

- High-protein, low-fat nutritional resources
- Omega-3 fatty acids essential for brain and cardiovascular health
- A sustainable food supply for growing global populations
- Modern science confirms that marine protein will be critical for food security in the face of population growth and terrestrial agricultural limitations.

3. Ornamental and Industrial Resources
The verse also notes that from both water types, humans extract ornaments (ḥilyah) for beautification. This includes:

- Pearls from oysters
- Corals used in jewelry and décor
- Shells, and potentially other minerals such as salt, magnesium, and even rare-earth elements being explored today

This reflects the Qur'an's acknowledgment of the aesthetic and economic value of natural resources—what in environmental economics is termed "non-consumptive use value" and cultural ecosystem services.

Human beings are endowed with an inherent aesthetic sensibility. This innate sense of beauty serves as the source of artistic expression, creative craftsmanship, literature, and adornment. The Qur'an acknowledges and affirms this positive aesthetic inclination, highlighting its role in human culture and spiritual appreciation.

4. Transportation and Trade: Maritime Navigation
The reference to ships traversing the waters (الفلك فيه مواخر) reveals the centrality of maritime transport in human development:

- Over 90% of global trade is conducted via oceans

- Ships enable the exchange of goods, knowledge, and cultures
- Modern container ships can carry tens of thousands of metric tons, enabling economies of scale and globalization

The Qur'an draws attention to this not merely as a physical fact, but as a sign of divine favor (li-tabtaghū min faḍlihī)—encouraging human exploration, innovation, and economic productivity through the sustainable use of natural bounty.

5. Gratitude and Stewardship
The concluding phrase (laʿallakum tashkurūn) links material utility with ethical responsibility. In the modern context, this implies:

- Gratitude as ecological awareness: recognizing Earth's aquatic systems as divinely endowed and ecologically sensitive
- Sustainable use: preventing overfishing, marine pollution, and habitat destruction
- Stewardship (khilāfah): managing marine resources in accordance with justice, balance, and future generations' rights

Thus, the verse presents a rich, layered reflection on Earth's hydrosphere—its diversity, ecological productivity, and role in global civilization. By contrasting freshwater and saltwater systems, the Qur'an points not only to their scientific reality but to their economic, aesthetic, and spiritual significance. It invites humanity to appreciate these resources as signs of divine generosity and to respond with both utilization and thankfulness, framed by the ethics of sustainability and reverence for creation.
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آیت: 13

…..
يُوۡلِجُ الَّيۡلَ فِى النَّهَارِ وَ يُوۡلِجُ النَّهَارَ فِى الَّيۡلِ ۙ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ۖ كُلٌّ يَّجۡرِىۡ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمۡ لَهُ الۡمُلۡكُ ؕ وَ الَّذِيۡنَ تَدۡعُوۡنَ مِنۡ دُوۡنِهٖ مَا يَمۡلِكُوۡنَ مِنۡ قِطۡمِيۡرٍ ﴿۱۳﴾
……..

He makes the night grow longer by shortening the day, and He makes the day grow longer by shortening the night; and He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. Thus is God, your Sustainer: unto Him belongs all dominion - whereas those whom you invoke instead of Him do not own so much as the husk of a date-stone. (35:13)

…..

He makes the night grow longer by shortening the day, and He makes the day grow longer by shortening the night; and He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. Thus is God, your Sustainer: unto Him belongs all dominion - whereas those whom you invoke instead of Him do not own so much as the husk of a date-stone. (Muhammad Asad)

……

He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone. (Muhammad M. Pickthall)

…..

He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power. (Abdullah Yusuf Ali)

……

Explanation:

1. Lengthening and Shortening of Day and Night
Yulij is from waluj. الوُلُوجُ : الدّخول في مضيق (ad-dukhūl fī maḍīq) means "entering into a narrow (space/pass)" or "passing through a tight/confined area."

This profound verse can be understood in two complementary dimensions: the daily transition between night and day, and the annual variation in their durations (for instance, see al-Razi under 3:27)

The Gradual Daily Transition refers to the seamless, almost imperceptible merging of night into dawn and day into dusk, such as during twilight, when darkness and light intertwine without abrupt division. This view emphasizes the transition of light and darkness; how the darkness of night overtakes the day, and the light of day breaks into the night, pointing to the continuous, smooth, and orderly rotation of the Earth resulting in sunrise and sunset.
This cycle plays a vital role in maintaining biological circadian rhythms, which are essential for the health and well-being of living organisms. The verse thus draws attention to the dynamic and harmonious regulation of time and light.

The Annual Lengthening and Shortening describes the cyclical expansion and contraction of daylight across seasons, where days grow longer while nights shorten, and nights lengthen while days diminish. For this interpretation, also see, for instance, al-Tabari. Al-Razi preferred this interpretation as it is more linguistically precise and literal: subtracting time from one period necessarily adds it to the other, constituting a direct form of interpenetration between night and day (note on 3:27).

Throughout the year, the durations of day and night are not static—they shift in a perfectly balanced inverse relationship.

As daylight increases, nighttime decreases by an equal measure, and vice versa. This celestial equilibrium ensures that the total cycle of day and night always completes a full span, yet their individual lengths wax and wane in precise opposition.

This phenomenon is governed by Earth's axial tilt and orbital motion around the Sun, resulting in the harmonious oscillation between seasons. When one hemisphere experiences lengthening days (approaching summer), the other simultaneously undergoes lengthening nights (approaching winter)—a dynamic equilibrium designed with divine precision.

The interpretation in terms of gradual lengthening and shortening describes a quantitative alternation: as the length of the night increases, the day shortens, and vice versa. This reflects seasonal variation in day-night duration caused by the Earth's axial tilt and orbit around the Sun.

2. Subjection of the Sun and the Moon
The verse refers to the precise and purposeful movement of the sun and the moon, illustrating the Creator's control over cosmic bodies.

Astronomical Precision: The sun provides the energy necessary for life on Earth. The moon influences tides and functions as a natural timekeeping system through its phases, forming the basis for lunar months. Both follow fixed orbits, reflecting a perfectly ordered system under divine command.

Finite Duration: The phrase "each running its course for an appointed term" (kullun yajrī li-ajalin musammā) highlights that these celestial entities are not eternal. This corresponds with scientific understanding: stars like the sun undergo life cycles, and planetary systems evolve and decay over time.

Purposeful Design: The sun's energy sustains ecological systems, and the moon's gravitational pull stabilizes the Earth's rotation. Their interdependent roles demonstrate a balance that reflects divine wisdom and intelligent design.

3. Divine Sovereignty and the Unity of God
The verse establishes God's ultimate authority over the universe.

Complete Ownership: God exercises control over all aspects of existence—celestial bodies, time, and life itself. This reinforces the core Islamic belief in Tawḥīd (the Oneness of God).

Rejection of False Deities: The verse criticizes the worship of entities other than God, declaring their powerlessness by referencing even something as minute as a qatmīr (the thin membrane of a date seed). This imagery emphasizes the futility of invoking any being besides God.

4. The Qur'an as a Source of Guidance
This verse reflects the Qur'an's ability to integrate spiritual, moral, and scientific insights:

Scientific Resonance: The accurate references to celestial mechanics align with modern astronomical knowledge, demonstrating the Qur'an's engagement with the observable universe.

Moral and Spiritual Direction: The verse encourages reflection on natural signs as evidence of divine power, inviting humans to recognize God's authority, express gratitude, and submit to His will.

Thus, the verse serves as a comprehensive reminder of God's dominion over creation and the intricate interconnectedness of natural phenomena. It calls on humankind to reflect not only on the physical universe but also on its spiritual implications,

recognizing that all systems—astronomical, biological, and existential—operate under divine order and purpose. It reinforces the Qur'anic approach of combining observation of nature with deeper spiritual understanding.

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آیات: 27، 28

اَلَمۡ تَرَ اَنَّ اللّٰہَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخۡرَجۡنَا بِہٖ ثَمَرٰتٍ مُّخۡتَلِفًا اَلۡوَانُہَا ؕ وَ مِنَ الۡجِبَالِ جُدَدٌۢ بِیۡضٌ وَّ حُمۡرٌ مُّخۡتَلِفٌ اَلۡوَانُہَا وَ غَرَابِیۡبُ سُوۡدٌ ﴿۲۷﴾
وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الۡاَنۡعَامِ مُخۡتَلِفٌ اَلۡوَانُہٗ کَذٰلِکَ ؕ اِنَّمَا یَخۡشَی اللّٰہَ مِنۡ عِبَادِہِ الۡعُلَمٰٓؤُا ؕ اِنَّ اللّٰہَ عَزِیۡزٌ غَفُوۡرٌ ﴿۲۸﴾

Are you not aware (O man!) that God sends down water from the skies? Thus, (He said:) We bring forth therewith fruits of many hues - just as in the mountains there are streaks of white and red of various shades, as well as (others) raven-black, (35:27)
and (as) there are in men, and in crawling beasts, and in cattle, too, many hues? Of all His servants, only such as are endowed with knowledge stand [truly] in awe of God; verily, God is almighty, much-forgiving. (35:28)

…….
35:27 ART THOU NOT aware that God sends down water from the skies, whereby We bring forth fruits of many hues - just as in the mountains there are streaks of white and red of various shades, as well as (others) raven-black
35:28 and (as) there are in men, and in crawling beasts, and in cattle, too, many hues? Of all His servants, only such as are endowed with [innate] knowledge stand [truly] in awe of God: [for they alone comprehend that,] verily, God is almighty, much-forgiving. (Muhammad Asad)
….

35:27 Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black
35:28 And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving. (Muhammad M. Pickthall)
…..
35:27 Seest thou not that God sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue
35:28 And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear God, among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving. (Abdullah Yusuf Ali)
….

Explanation:

1. Rain and the Growth of Fruits
Scientific Insight: Rain is the source of all freshwater on Earth. When absorbed into the soil, rainwater enables the growth of diverse fruits. The colors in fruits are due to natural pigments like:

- Chlorophyll (green), essential for photosynthesis.
- Carotenoids (yellow, orange, red), such as beta-carotene in carrots.
- Anthocyanins (red, purple, blue), present in berries and grapes.

The word color (alwan) may be in the sense of types and kinds. The fruits have numerous kinds. The diversity in fruits reflects a meticulously balanced ecosystem designed to support life.

2. Geological Features of Mountains

- Streaks in Mountains:
    - Mountains exhibit colorful streaks due to their mineral composition. For example:
        - White streaks: Indicate the presence of quartz or limestone.
        - Red streaks: Result from iron oxide in rocks, giving the red hue seen in many mountains.
        - Black streaks (غرابیب سود): Indicate volcanic rocks, rich in basalt.

- These colored layers are formed through geological processes like sedimentation, volcanic activity, and erosion over millions of years.
- Scientific Significance: The layers in mountains tell the Earth's history, showcasing its dynamic nature through plate tectonics and mineral evolution.

3. Diversity Among Living Beings
- Genetic Variations:
    - Among humans, animals, and livestock, colors and appearances are determined by genetic factors such as DNA, genes, and the presence of pigments like melanin.
    - Examples:
        - Human skin color varies due to melanin concentration, an adaptation to environmental factors like sunlight.
        - The coats of animals like cows, horses, and sheep also vary in patterns and shades based on their species and habitat.

- Scientific Reflection: This diversity ensures ecological balance and adaptability in different environments, showing a masterful design.

4. Knowledge Leading to Reverence
    - The verse emphasizes that those who truly fear and revere the Almighty are those who possess knowledge.
        - Scientific Reflection: As one studies natural phenomena—whether the precise mechanisms of photosynthesis, geological processes, or genetic diversity—it leads to a recognition of the intricate design and balance in creation.
        - Scientists and scholars, through their discoveries, often express awe at the universe's complexity, pointing to an intelligent cause behind it.

5. God's Attributes: Mighty and Forgiving
    - Exalted in Might (عَزِيز):
        - God's might is reflected in the creation of systems that operate on universal laws, from the precise gravitational forces holding planets in orbit to the molecular interactions within cells.
    - Forgiving (غَفُور):
        - Despite the grandeur and precision of creation, God's mercy encompasses human flaws and imperfections, offering forgiveness to those who reflect and recognize God's grand design in nature.

Key messages:

1. The Aesthetic Appeal of Color in Nature
    - Fruits (ثَمَرَٰتٍ مُّخۡتَلِفًا أَلۡوَانُهَا):
        - The reference to fruits of various colors showcases the natural vibrancy that captivates the human eye. These colors—green apples, red cherries, yellow bananas—stimulate visual pleasure and symbolize life's richness and variety.

- Psychological Appeal: Bright and vivid colors evoke emotions like joy and vitality, while softer hues signify calmness and balance.

- Mountains (جُدَدٌ بِيْضٌ وَّ حُمْرٌ ... وَ غَرَابِيْبُ سُوْدٌ):
  - The mention of white, red, and deep black in the mountains highlights their striking visual contrasts. These hues not only decorate the landscape but also inspire awe and wonder.
  - Symbolic Appeal:
    - White represents purity and tranquility.
    - Red signifies strength and vitality, often tied to minerals like iron.
    - Black symbolizes depth, mystery, and power, often associated with volcanic origins.

2. Functional Significance of Colors in Nature
   - Fruits:
     - The varied colors of fruits serve as indicators of ripeness, nutritional content, and edibility, guiding humans and animals in their consumption.
     - Example: Orange and red fruits like mangoes and tomatoes are rich in carotenoids, crucial for health.
   - Mountains:
     - The colors of geological formations signify their mineral compositions, which have practical applications in construction, jewelry, and industry.
     - Example: Red streaks in rocks often indicate iron-rich deposits used for tools and infrastructure.

3. Diversity in Living Beings
   - Humans, Animals, and Livestock (مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ):

    - The variety of colors in skin, fur, and scales across species signifies the adaptability and beauty of life.
    - Ecological Functionality:
        - Camouflage in animals (e.g., chameleons and zebras).
        - Attraction of mates (e.g., the vibrant plumage of peacocks).
        - Warning signals (e.g., bright colors in poisonous frogs).

4. Symbolism of Colors in Revelation
    - A Divine Signature:
        - Colors in the Qur'an are not merely decorative but are signs of God's creation and wisdom.
        - Each hue reflects His artistry, appealing to both the intellect and the soul.
    - Contrast as a Message:
        - The stark contrasts—light against dark, red against white—symbolize the dualities in life: good and evil, belief and disbelief, knowledge and ignorance.

5. Scientific Appreciation of Color
    - Natural Pigments:
        - Colors in fruits, animals, and rocks arise from pigments or minerals such as:
            - Chlorophyll (green in plants).
            - Melanin (color variation in humans and animals).
            - Hematite (red iron oxide in rocks).
    - Optical Phenomena:
        - Light interacts with surfaces to produce colors, reminding us of the precise design in God's creation.

- Example: The scattering of sunlight through water droplets creates the rainbow—another divine sign.

6. The Spiritual and Emotional Appeal

The Qur'anic emphasis on colors elevates them from mere physical attributes to profound signs of God's creativity and care. They inspire awe, guide practical functions, and connect the human heart to the divine. These vibrant hues remind us of life's diversity, the balance of ecosystems, and the unity of creation under God's wisdom. Through the lens of science, we gain an even deeper appreciation for the colors Allah has spread across His creation, each reflecting His boundless artistry.

7. Geological evolution:

The color layers in mountains provide a fascinating glimpse into the geological processes that shaped them and the Earth's geological evolution. These layers are like a timeline, capturing the planet's history through a combination of deposition, compression, heating, and chemical transformation over millions or even billions of years.

Many mountains were originally formed from sedimentary rocks, which are created by the accumulation of sediments in ancient oceans, lakes, or rivers. The collision of tectonic plates pushes sedimentary layers upward, creating mountain ranges like the Himalayas. During this process, the previously horizontal layers are compressed, folded, and sometimes overturned, creating intricate patterns visible in mountain cross-sections.

The tilted and folded layers reveal the history of plate tectonics, showing the forces and directions of crustal movements over time. In some mountains, erosion exposes metamorphic and igneous rocks from deep in the Earth's crust, providing insights into conditions of extreme heat and pressure during mountain formation. The mountains formed from or associated with

volcanic activity often show dark layers of basalt or ash deposits, indicating episodes of volcanic eruptions. Over time, chemical reactions between rock minerals and atmospheric oxygen create new colors.

8. Acknowledgment of Scholars and Knowledge Seekers
The phrase "اِنَّمَا يَخۡشَى اللّٰهَ مِنۡ عِبَادِهِ الۡعُلَمٰٓؤُا" (Indeed, it is only those of His servants who have knowledge that truly fear God) holds profound meaning and distinguishes the Qur'an as a timeless source of enlightenment, knowledge, and guidance.

The verse elevates the role of knowledge (علم) and those who possess it (الۡعُلَمٰٓؤُا), establishing them as the individuals most capable of appreciating the majesty and greatness of God. This acknowledgment highlights the Qur'an's unique emphasis on intellect, understanding, and reflection as pathways to divine awareness.

In this context, "fear" does not refer to terror but to a deep sense of reverence, awe, and consciousness of God's power and majesty. This reverence arises naturally from understanding His creation, laws, and wisdom.

The verse underscores that knowledge is not an end in itself but a means to develop a profound connection with God. True knowledge leads to humility and a recognition of one's limitations before the infinite knowledge and power of the Creator.

The Qur'an repeatedly calls on humans to reflect on the natural world, study its signs, and derive knowledge from it. This verse ties reverence for God directly to understanding His creation.

The scholars referred to in this verse are, as the text shows, those who study various fields of knowledge—geology, biology, astronomy, chemistry, etc.—as a means to understand the Creator's signs spread in nature.

In short, these verses invite reflection on the harmony and diversity of creation, encouraging humanity to pursue knowledge and recognize the Creator's wisdom. The scientific insights into rain, geology, and genetics not only confirm the Qur'anic descriptions but also deepen our appreciation of the universe's intricacy, leading to a stronger connection with the Almighty. Scientists and scholars, equipped with understanding, are naturally drawn to revere the Creator of such a magnificently ordered cosmos.

The verses beautifully highlight the diversity and appeal of colors in nature, emphasizing their aesthetic, functional, and symbolic significance.
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آیت: 41
اِنَّ اللّٰهَ یُمۡسِكُ السَّمٰوٰتِ وَ الۡاَرۡضَ اَنۡ تَزُوۡلَا ۚ وَ لَئِنۡ زَالَتَاۤ اِنۡ اَمۡسَكَهُمَا مِنۡ اَحَدٍ مِّنۡۢ بَعۡدِهٖ ؕ اِنَّهٗ كَانَ حَلِیۡمًا غَفُوۡرًا ﴿۴۱﴾

Verily, it is God [alone] who upholds the celestial bodies and the earth, lest they deviate [from their orbits] – for if they should ever deviate, there is none that could uphold them after He will have ceased to do so. [But,] verily, He is ever-forbearing, much-forgiving. (35:41)
…..

Explanation:

This verse draws attention to the cosmic stability of the universe and attributes that stability to the sustaining will and law of God. In contemporary scientific terms, this corresponds to the fundamental forces and laws of physics that govern celestial bodies, most notably gravitational dynamics, orbital mechanics,

and the conservation laws that regulate motion, energy, and matter.

Gravitational Balance and Orbital Stability
The expression "God upholds the heavens and the earth" alludes to the gravitational equilibrium that maintains the trajectories of galaxies, stars, planets, and moons. According to physics, all celestial objects are held in dynamic balance by the interaction between (a) Gravitational attraction (which pulls bodies inward), and (b) Centrifugal (inertial) forces (which result from their motion through space). This equilibrium is mathematically precise—any deviation would cause orbits to decay or destabilize, potentially leading to cosmic catastrophe.

Fine-Tuned Laws of the Universe
The phrase "lest they deviate" refers to the immense precision of natural laws. The stability of atomic structure, the expansion rate of the universe (cosmic inflation), and the cosmological constants all exhibit astonishing fine-tuning. Even minor variations in gravitational strength, electromagnetic force, or mass ratios could render the universe uninhabitable. The Qur'an ascribes this delicate harmony to the Divine Will (مشِيئة), aligning with what physicists today describe as the anthropic principle or cosmic fine-tuning.

Contingent Existence and Divine Sustenance
The verse implies that the universe does not possess self-sustaining existence. The statement "if they were to deviate, none could uphold them after Him" suggests a fundamental metaphysical dependency: the universe remains in existence not by its own necessity, but because it is being continuously sustained (يمسك) by a transcendent cause, God.

In scientific language, this is analogous to saying: while the laws of nature describe how systems behave, they do not explain why these laws exist or why they remain consistent across time and

space. The Qur'an roots that continuity in God's sustaining will, not in blind necessity.

Theological Dimension: Divine Forbearance and Forgiveness
The verse closes with:
"Indeed, He is Most Forbearing, Most Forgiving".
This introduces a moral-theological reflection: despite human error and cosmic insignificance, God does not hasten punishment or cosmic retribution. The continuity of existence is not only a function of physical law, but of divine mercy and restraint. The universe persists not merely because it is mechanically stable, but because God wills to sustain it with forbearance and forgiveness.

Synthesis: Qur'an and Modern Cosmology
Qur'anic Term or Concept Modern Scientific Parallel:

- يمسك السماوات والأرض (He upholds the heavens and the earth): Gravitational binding, orbital mechanics, and cosmic stability.

- أن تزولا (lest they deviate): Orbital decay, gravitational collapse, entropy-driven chaos.

- إن زالتا… (if they were to move off-course): Cosmic instability, a breakdown of gravitational or nuclear equilibrium.

- من أحد من بعده (none can hold them after Him): No physical law has ontological independence from metaphysical cause.

- حليم غفور (Forbearing, Forgiving): The universe persists not by merit, but by divine mercy.

Thus, verse 35:41 conveys a profound insight: the order and persistence of the cosmos are not merely mechanical outcomes

of impersonal laws, but expressions of a higher divine will and wisdom. Scientific cosmology observes how the universe holds together; the Qur'an reveals why it continues to do so, through the deliberate, sustaining command of God. The verse thus bridges physics with metaphysics, and law with grace.
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Surah Yasin, Surah 36
سوره یٰسن (یا سین) (آیت 36)

آیات: 33-35

وَ اٰیَةٌ لَّهُمُ الْاَرْضُ الْمَیْتَةُ ۚ اَحْیَیْنٰهَا وَ اَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ یَاْكُلُوْنَ ﴿۳۳﴾
وَ جَعَلْنَا فِیْهَا جَنّٰتٍ مِّنْ نَّخِیْلٍ وَّ اَعْنَابٍ وَّ فَجَّرْنَا فِیْهَا مِنَ الْعُیُوْنِ ﴿۳۴﴾
لِیَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَ مَا عَمِلَتْهُ اَیْدِیْهِمْ ؕ اَفَلَا یَشْكُرُوْنَ ﴿۳۵﴾

And [yet,] they have a sign [of Our power to create and to resurrect] in the lifeless earth which We make alive, and out of which We bring forth grain, whereof they may eat, (36:33)
and [how] We make gardens of date-palms and vines [grow] thereon, and cause springs to gush [forth] within it, (36:34)
so that they may eat of the fruit thereof, though it was not their hands that made it. Will they not, then, be grateful? (36:35)
…..

Explanation:

These verses present a clear and accessible sign (āyah) of God's creative power and providence—namely, the revival of barren,

lifeless land through the divine agency of rainfall or other sources of water, leading to the growth of diverse crops, fruits, and vegetation. This ecological renewal, which directly contributes to human nourishment and well-being, stands as both a material blessing and a spiritual reminder.

The specific mention of date-palms (nakhīl) and grapevines (aʿnāb) underscores their exemplary status as cultivated fruits of high nutritional value. Dates and grapes are not only staple fruits of the region but also represent rich sources of natural sugars, fibers, and vital micronutrients that support human growth, vitality, and metabolic function. The use of plural forms for both (nakhīl and aʿnāb) may allude to the diversity of varieties within each species, highlighting the richness and multiplicity of divine provision.

It is noteworthy that the term aʿnāb is typically employed to refer specifically to the grape fruit, rather than the vine as a plant, whereas nakhīl refers to the date-palm tree itself. This linguistic nuance may reflect differing agricultural relationships with the two species. Grapes, for instance, are cultivated and consumed primarily as fruit, while the date palm encompasses both fruit (e.g., rutab for fresh dates and tamar for dried dates) and other cultural uses of the tree.

The reference to "gushing springs" (ʿuyūn) within the earth suggests the irrigation systems or natural aquifers that sustain orchard ecosystems, particularly relevant for water-dependent fruit-bearing trees like grapes and dates. The image may also function theologically, pointing to the unseen workings of divine sustenance beneath the visible surface of the earth.

Moreover, the text draws attention to a profound epistemological point: the fruits that nourish human life are not the product of human manufacture ("not made by their hands"), despite human agricultural labor. This rhetorical emphasis affirms that the ultimate source of productivity and

design lies with God. Even though humans may plant, prune, and harvest, the generative power resides in the divine will, not in human agency.

Thus, the Qur'anic imagery in these verses invites not only empirical reflection on the ecological systems that sustain life but also spiritual contemplation and gratitude. The failure to respond to such signs with thankfulness (shukr) is not merely a moral oversight but a failure to recognize the sacred embedded in the natural world.
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آیت 36

سُبۡحٰنَ الَّذِیۡ خَلَقَ الۡاَزۡوَاجَ کُلَّهَا مِمَّا تُنۡۢبِتُ الۡاَرۡضُ وَ مِنۡ اَنۡفُسِهِمۡ وَ مِمَّا لَا یَعۡلَمُوۡنَ ﴿۳۶﴾

Limitless in His glory is He who has created all the pairs, of that which the earth produces, and of human's own selves, and of that of which [as yet] they have no knowledge. (36:36)
……

Limitless in His glory is He who has created opposites in whatever the earth produces, and in men's own selves, and in that of which [as yet] they have no knowledge.
(Muhammad Asad)
….
Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not.
(Muhammad M. Pickthall)
….
Glory to God, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge. (Abdullah Yusuf Ali)

Explanation:

This verse reveals a profound truth about the structure of creation: that God has brought into existence all things in pairs. This includes the botanical world, humankind, and other entities that were—and perhaps still are—unknown to human understanding.

The term azwāj (أزواج), plural of zawj (زوج), encompasses multiple meanings. It denotes a "pair" or "category" but also refers to either member of a pair. For instance, both husband and wife together are a zawj, but each individual is also called the zawj of the other. Linguistically, the term is not confined to gendered or sexual binaries; it can apply to any two things that are connected, complementary, contrasting, or even oppositional in nature.

The Qur'an, in this verse, classifies the paired nature of existence into three categories:

- That which the earth produces—that is, the botanical world.
- Human beings—specifically, the male and female dimensions of human existence.
- Entities of which humans have no knowledge—including realms and realities yet undiscovered or perhaps fundamentally unknowable.

From a scientific perspective, the existence of male and female reproductive structures in plants is now a well-established fact. While the male and female nature of some plants—like date palms—was known in the time of the Quranic revelation, the universality of this biological principle across the plant kingdom was not then understood. Today, it is known that even plants

with seemingly asexual reproduction involve complex genetic mechanisms of pairing.

As for human beings, the binary of male and female is a manifest aspect of human nature, essential for biological reproduction, but also symbolically expressive of the dualities inherent in human existence—emotion and reason, strength and tenderness, etc.

The third category—"that of which they have no knowledge"—is especially striking. It opens a conceptual horizon that transcends the scientific knowledge of the Qur'an's original audience and even of modern humanity. It points to a fundamental feature of creation: that the structure of reality is deeply relational, paired, or polarized—even in domains still beyond our perceptual and intellectual reach.

Examples from contemporary science provide some insight into what this may entail. These include:

- Matter and antimatter
- Protons and electrons (positive and negative charges within the atom)
- The two poles of a magnet
- Acids and bases in chemistry
- Positive and negative ions in solution

These are just a few instances where modern knowledge has confirmed the Qur'anic assertion of duality in nature. Yet the Qur'an does not limit this concept to known phenomena—it deliberately points beyond the empirical to the metaphysical, from the known to the unknown.

This verse, therefore, stands as a profound indicator of the limitations of human knowledge. It reminds us that the universe contains realities still veiled from human cognition—some of

which may be revealed over time, while others may forever lie beyond the reach of scientific inquiry.

The verse opens with the exaltation: Subḥāna'lladhī—"Limitless in His glory is He"—affirming that God is free from all imperfection, deficiency, or limitation. He is absolutely unique and without peer. This declaration subtly contrasts divine oneness (aḥadiyyah) with the created world's inherent duality. While creation is marked by zawjiyyah (pairing), the Creator is wāḥid, utterly singular. Thus, the theological message is clear: all dualities point back to the One who transcends them.

This verse, then, not only affirms a scientific principle of pairing and polarity throughout creation, but also gestures toward a deeper metaphysical and spiritual reality. It calls humanity to wonder, humility, and awe before the vast, layered, and still-unfolding nature of the cosmos—and the infinite wisdom of the One who made it so.
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آیات: 37-42

وَ اٰیَةٌ لَّهُمُ الَّیۡلُ ۖ نَسۡلَخُ مِنۡهُ النَّهَارَ فَاِذَا هُمۡ مُّظۡلِمُوۡنَ ﴿۳۷﴾
وَ الشَّمۡسُ تَجۡرِیۡ لِمُسۡتَقَرٍّ لَّهَا ؕ ذٰلِکَ تَقۡدِیۡرُ الۡعَزِیۡزِ الۡعَلِیۡمِ ﴿۳۸﴾
وَ الۡقَمَرَ قَدَّرۡنٰهُ مَنَازِلَ حَتّٰی عَادَ کَالۡعُرۡجُوۡنِ الۡقَدِیۡمِ ﴿۳۹﴾
لَا الشَّمۡسُ یَنۡۢبَغِیۡ لَهَاۤ اَنۡ تُدۡرِکَ الۡقَمَرَ وَ لَا الَّیۡلُ سَابِقُ النَّهَارِ ؕ وَ کُلٌّ فِیۡ فَلَکٍ یَّسۡبَحُوۡنَ ﴿۴۰﴾

36:37 And [of Our sway over all that exists] they have a sign in the night: We withdraw from it the [light of] day - and lo! they are in darkness.

36:38 And [they have a sign in] the sun: it runs in an orbit of its own [and] that is laid down by the will of the Almighty, the All-Knowing,
36:39 and [in] the moon, for which We have determined phases [which it must traverse] till it becomes like an old date-stalk, dried-up and curved,
36:40 [and] neither may the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space [in accordance with Our laws].
…..

Explanation:

The Arabic term "naslakhu" (نَسْلَخُ), derived from the root salakha, literally means to skin an animal, such as peeling the hide from a sheep. The Qur'an employs this visceral metaphor to depict the gradual withdrawal of light from the Earth's surface as night approaches—a metaphorical image that aligns with physical reality.

Scientifically, this phenomenon is the result of Earth's rotation around its axis. As the planet turns, regions once illuminated by sunlight rotate away from the Sun and descend into shadow. The Qur'anic metaphor likens daylight to a garment temporarily adorning the Earth—a profound analogy supported by the fact that darkness is the natural state of the cosmos. Light is not inherent to Earth but rather an external attribute borrowed from the Sun. In this sense, the Earth "wears" light by day, and once that is removed, it reverts to its primordial state: darkness.

The Sun's Orbit and Its Terminal Point
Verse 38 speaks of the sun "running to a fixed place" or "on a fixed path/orbit" (مُسْتَقَرٍّ لَّهَا), highlighting both motion and destination. This aligns with contemporary astrophysical understanding. The Sun is not stationary; it is in constant motion, orbiting the center of the Milky Way galaxy at an average speed of approximately 828,000 km/h. It completes

one galactic orbit roughly every 225–250 million years—a journey referred to as a "cosmic year."

Thus, the reference to a mustaqarr may be interpreted in two ways:

- Spatially: as a galactic trajectory—the Sun's path within the Milky Way.
- Temporally: as a finite lifespan—the eventual cessation of the Sun's nuclear processes.

They are complementary. Modern astrophysics confirms that the Sun is a middle-aged star currently fusing hydrogen into helium through nuclear fusion. It is estimated that in about 5 billion years, the Sun will exhaust its hydrogen fuel, expand into a red giant, and eventually collapse into a white dwarf. Thus, it is going to its end, until that time it will go on moving toward it and on a fixed path or orbit.

The Moon and Its Calculated Phases

Verse 39 describes the Moon's phases using the imagery of an old, curved date stalk (ʿurjūn al-qadīm). This metaphor captures both the shape and the fading luminosity of the waning crescent Moon, observable in the final days of the lunar month.

Modern astronomy precisely calculates the Moon's orbit around the Earth—approximately 27.3 days (sidereal month)—and its synodic cycle (from new moon to new moon), which forms the basis for lunar calendars. The reflected sunlight visible from Earth varies predictably as the Moon moves through its elliptical orbit, producing the recognizable phases. This precise astronomical order allows experts to forecast lunar phases centuries in advance, effectively making the Moon a "celestial calendar."

The metaphor also gestures to visual and geometric details: the "bent stalk" is slender, curved, and yellowish—characteristics that match the late-phase crescent moon against the dawn sky.

Non-Interference of Celestial Bodies and Orbital Dynamics
Verse 40 establishes that the Sun cannot overtake the Moon, nor can night precede day. Each celestial body moves within its own domain, governed by independent dynamics.

This too is consistent with astronomical science:

- The Moon orbits the Earth, while the Earth orbits the Sun.
- Despite their apparent proximity in the sky (e.g., during eclipses), the Moon and Sun have distinct orbits and velocities, which prevent any real "collision" or overtaking.
- The Earth's axial rotation creates the alternation of day and night in a predictable sequence. The velocity and axial tilt ensure that night does not override the day ahead of time.

The phrase "each swims in its orbit" (كُلٌّ فِي فَلَكٍ يَسْبَحُونَ) evokes the image of celestial bodies moving smoothly through space-time, akin to swimmers gliding in water. This metaphorical articulation resonates deeply with modern orbital mechanics, which describes the paths of planets, stars, and galaxies as being shaped by gravity and governed by laws of motion.

Harmony Between Revelation and the Cosmos
These verses offer a remarkably rich confluence of miraculous language and scientific coherence. Far from being mythic or pre-scientific, the Qur'anic cosmology anticipates or parallels key insights of astrophysics: rotational motion, orbital paths, light and darkness, the aging of stars, and the orderly transition of lunar phases.

Whether understood metaphorically, visually, or scientifically, the Qur'an's presentation of celestial order reflects a deep awareness of the harmony, precision, and temporality inherent in the universe—attributes that modern science continues to affirm through observation and computation. This synthesis underscores the Qur'anic worldview wherein nature is a "sign" (āyah) of divine order, rationally intelligible and open to inquiry. .*****.

وَ اٰيَةٌ لَّهُمۡ اَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ فِى الۡفُلۡكِ الۡمَشۡحُوۡنِ ﴿۴۱﴾
وَ خَلَقۡنَا لَهُمۡ مِّنۡ مِّثۡلِهٖ مَا يَرۡكَبُوۡنَ ﴿۴۲﴾

36:41 And [it ought to be] a sign for them that We bear their offspring in laden ships,
36:42 and [that] We create for them things of a similar kind, on which they may embark [in their travels].

Explanation:

These verses draw attention to a profound sign (āyah) from the natural and technological world—transportation by ships and other means—as a manifestation of divine wisdom and power. The passage functions both as a historical reminder and a metaphysical pointer to humanity's dependence on divine design in navigating the natural world.

1. The "Laden Ship" as a Sign
The phrase "al-fulk al-mashḥūn" refers to a ship heavily loaded with passengers and cargo. It may allude historically to the Ark of Noah (Nūḥ, peace be upon him), which carried human progeny through the Deluge, but the term is general and timeless in its application. The Qur'an invites reflection on the broader phenomenon of seafaring vessels, powered not by

human strength alone but by the laws of nature established by God, such as buoyancy, fluid dynamics, and wind or mechanical propulsion.

The "laden" nature of the ship emphasizes that it is not merely a tool of personal travel but a medium for transporting civilization—goods, technologies, ideas, and entire economies—across oceans. It embodies humankind's ability to harness natural elements, yet this ability is itself contingent upon divinely granted faculties: cognition, craftsmanship, and the intelligibility of the physical universe.

2. "Their Progeny" in the Ship
The term "dhurriyyat" (ذُرِّيَّتُ) is most often used for offspring or descendants. It may be interpreted literally—referring to actual progeny transported in ships across generations—or metaphorically, indicating the human species as a whole. From this perspective, the verse suggests that human survival and continuity have historically depended on the ability to build and utilize such vessels. Thus, this nautical mobility is not a trivial cultural achievement but a condition of civilizational endurance, enabled by divine provision.

Another layered interpretation sees the womb as a metaphorical ship—a "laden vessel" carrying the future generation within the sea of maternal life. This metaphorical analogy is consistent with Quranic rhetoric, where biological and cosmological signs often mirror each other. In both the ship and the womb, protection, nourishment, and movement toward future stages of life are emphasized.

3. "Things Like It"—A Vision Beyond the Sea
The statement "and We created for them of its like what they ride" opens a vast field of reflection. The Qur'an here gestures toward a wide range of future technological developments beyond the ships of olden times. The expression "of its like" (مِن مِّثْلِهِ) may refer to all forms of transport that serve a similar

functional purpose—carrying humans and their belongings from one location to another.

This includes:

- Terrestrial vehicles: animal-drawn carts, carriages, bicycles, cars, trains.
- Aerial transport: balloons, airplanes, helicopters.
- Marine transport: motorboats, cargo ships, submarines.
- Space travel: satellites, space shuttles, and spacecraft.

The verse thus anticipates the evolution of transport systems and their increasing complexity, centuries before mechanical engineering or aerodynamics were conceived. The Qur'an does not simply speak of known entities but includes those yet unknown: possibilities that emerge as human knowledge progresses within the divinely governed cosmos.

4. Theological Significance and Human Limitation
This brief pair of verses encapsulates a recurring Qur'anic motif: human ingenuity as a sign of divine authorship, not autonomy. Though human beings design ships, vehicles, and aircraft, the physical laws—gravitation, lift, drag, thrust, electromagnetic forces—that govern their function are not human inventions but discoveries within an intelligible, ordered universe.

At a deeper level, the verses highlight both the gift and the humility of scientific progress. Human mastery over nature is enabled by divine permission, and each innovation reflects latent possibilities embedded in creation by its Creator. These signs encourage gratitude, awe, and moral responsibility in how we use technology.

Thus, verses 36:41,42 integrate theology with natural observation, using the symbolism of loaded ships and future vehicles. From the Ark of antiquity or ships in general to the

spaceships of today, every human mode of transport operates within a divinely authored framework of physical possibility. These verses anticipate the expansion of human mobility across sea, land, sky, and space, and in doing so, urge the human intellect to recognize in every technological marvel a deeper spiritual sign.
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آیات: 71-73

اَوَ لَمۡ یَرَوۡا اَنَّا خَلَقۡنَا لَہُمۡ مِّمَّا عَمِلَتۡ اَیۡدِیۡنَاۤ اَنۡعَامًا فَہُمۡ لَہَا مٰلِکُوۡنَ ﴿۷۱﴾
وَ ذَلَّلّٰنٰہَا لَہُمۡ فَمِنۡہَا رَکُوۡبُہُمۡ وَ مِنۡہَا یَاۡکُلُوۡنَ ﴿۷۲﴾
وَ لَہُمۡ فِیۡہَا مَنَافِعُ وَ مَشَارِبُ ؕ اَفَلَا یَشۡکُرُوۡنَ ﴿۷۳﴾

36:71 Are they, then, not aware that it is for them that We have created, among all the things which Our hands (of power) have wrought, the livestock of which they are [now] masters? –
36:72 and that We have subjected them to their (men's) will, so that some of them they may use for riding and of some they may eat,
36:73 and may have [yet other] benefits from them, and (milk) to drink? Will they not, then, be grateful?
……

Explanation:

1. Creation and Human Stewardship
These verses draw attention to a profound sign (āyah) of divine benevolence and design in the domestication of animals. The phrase "from what Our hands have fashioned" is a metaphorical expression denoting the direct and intentional act of divine creation, emphasizing power (qudrah), wisdom (ḥikmah), and ownership. From the natural order, a specific subset—livestock (الأنعام)—has been created not only

biologically suited to serve human needs but also behaviorally predisposed to domestication.

This divine act reflects an ecological and evolutionary principle: domesticated species have been selectively shaped for mutualistic relationships with humans. Livestock such as cow, sheep, goats, and camels are examples of species whose anatomy, physiology, and behavior render them useful and manageable for agricultural and pastoral societies.

2. Subjugation and Functional Utility
The concept of tadhallul (ذللناها لهم) or "subjugation" here does not merely imply physical control, but rather a systemic compatibility and usability engineered into nature. It reflects how:

- Certain animals are biologically fit for transportation (rakūbuhum)—e.g., horses, camels, donkeys.
- Others are primarily sources of nutrition—providing meat, milk, and secondary food products.
- Moreover, animals yield materials such as wool, leather, hide, and hair, which are vital for clothing, shelter, and tools.

In ecological terms, this denotes multi-layered utility (manāfiʿ), where a single species offers multiple ecosystem services—food provision, mobility, clothing material, and even agricultural inputs like manure (used as organic fertilizer).

3. A Divine System of Provisioning and Reciprocity
These verses illustrate an interconnected divine provisioning system, whereby human survival, comfort, and civilization are facilitated by the controlled integration of biological species into human culture. This natural system, while biologically

grounded, is framed theologically as a trust and gift from the Creator.

The Qur'anic perspective implicitly challenges the anthropocentric view of entitlement and replaces it with a theocentric ethic of gratitude (shukr). Without conscious acknowledgment and thanksgiving to the Divine Sustainer, humanity risks both spiritual ingratitude and ecological imbalance.

4. Ethical Implications: Gratitude and Purpose
The rhetorical question "Will they not then give thanks?" (أفلا يشكرون) serves as a moral reflection. It implies that gratitude (shukr) is not a mere sentiment but a cosmic and ethical obligation, integral to human purpose. In Islamic theology, thankfulness is tied to recognizing one's dependency on the divine ecosystem, promoting ethical treatment of animals, and sustainable resource use.

Thus, verses 71–73 of Surah Ya-Sin offer a compact but profound integration of spirituality, biology, and environmental ethics. They point to:

- The divine intentionality in the design and domestication of livestock.
- The ecological logic of multi-purpose animal use.
- The moral imperative for gratitude and ethical responsibility.

Thus, the Qur'anic worldview not only acknowledges the human-animal relationship as functional but also elevates it to a sign of divine mercy, requiring reflection and thankfulness.
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آیات: 77-79

اَوَ لَمۡ یَرَ الۡاِنۡسَانُ اَنَّا خَلَقۡنٰہُ مِنۡ نُّطۡفَۃٍ فَاِذَا ہُوَ خَصِیۡمٌ مُّبِیۡنٌ ﴿۷۷﴾
وَ ضَرَبَ لَنَا مَثَلًا وَّ نَسِیَ خَلۡقَہٗ ؕ قَالَ مَنۡ یُّحۡیِ الۡعِظَامَ وَ ہِیَ رَمِیۡمٌ ﴿۷۸﴾
قُلۡ یُحۡیِیۡہَا الَّذِیۡۤ اَنۡشَاَہَاۤ اَوَّلَ مَرَّۃٍ ؕ وَ ہُوَ بِکُلِّ خَلۡقٍ عَلِیۡمُۨ ﴿۷۹﴾

36:77 And, is man not aware that it is We who have created him out of a [mere] drop (reproductive fluid) - whereupon, lo! he shows himself endowed with the power to think and to argue.
36:78 And [now] he [argues about Us, and] thinks of Us in terms of comparison, and is oblivious of how he himself was created! [And so] he says, "Who could give life to bones that have crumbled to dust?"
36:79 Say: "He who brought them into being in the first instance will give them life [once again], seeing that He has full knowledge of every act of creation.
……

Explanation:

1. Reflection on Human Origin

The verses invite humans to reflect on their humble beginning:

From a Drop: The reference to a mere "نُّطۡفَۃٍ" (drop) reminds humans of their initial, insignificant state. Modern embryology confirms that human life begins from a zygote formed from the union of a sperm and an ovum in the mother's womb.

Ingratitude and Arrogance: Despite being created from such a humble origin, humans often become "خَصِيمٌ مُّبِينٌ" (an open opponent), questioning or denying their Creator's power.

2. Denial of Resurrection

The verse addresses a common objection raised by disbelievers regarding resurrection:

Mocking God's Power: The disbeliever questions, "Who will give life to decayed bones?" This reflects a limited, materialistic understanding, where the reassembly of disintegrated bones seems impossible.

Forgetting Their Own Creation: The verse points out the inconsistency in their argument. If God could create life from nothing, why doubt His ability to recreate it?

3. Logical and Scientific Perspective

Creation from Nothing:

First Creation as Proof: The argument for resurrection is rooted in logic: the One who created life the first time can certainly recreate it. This aligns with modern scientific principles—replication of a process is often easier than its initiation.

Decayed Bones and DNA:

Persistence of Information: Modern science has revealed that even in decayed remains, traces of DNA can persist. This genetic blueprint underscores the possibility of reassembly and is a testament to God's comprehensive knowledge.

Atomic Recycling: The universe operates on the principle of conservation of matter and energy. God, who controls the laws of nature, can reconstitute life using the same matter.

4. God's Infinite Knowledge

The phrase "وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ" (He is fully knowledgeable about every creation) emphasizes God's omniscience:

- Precise Knowledge: God knows every detail of creation, from the molecular structure of a cell to the vast expanse of galaxies.
- Individual Identity: Despite the vastness of creation, God's knowledge encompasses every individual, ensuring that resurrection will restore each person exactly as they were.

5. Quran as a Guide and Reminder

- Philosophical Depth: These verses demonstrate the Qur'an's power to address profound existential questions with clarity and logic.
- Encouragement to Reflect: They invite humans to ponder their origin and purpose, fostering humility and awe for the Creator.
- Challenge to Arrogance: The verses confront the arrogance of those who deny God's power, urging them to reconsider their stance.

Thus, these verses eloquently establish the possibility of resurrection by linking it to the miracle of creation. They highlight God's absolute power, wisdom, and knowledge, encouraging humans to reflect on their origin and recognize the inevitability of accountability. The Qur'an thus serves as a timeless reminder of God's dominion over life and death.

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آیت: 80

الَّذِیۡ جَعَلَ لَکُمۡ مِّنَ الشَّجَرِ الۡاَخۡضَرِ نَارًا فَاِذَاۤ اَنۡتُمۡ مِّنۡہُ تُوۡقِدُوۡنَ ﴿۸۰﴾

36:80 He who produces for you fire out of the green tree, so that, lo! you kindle [your fires] therewith.
……..

Explanation:

1. God's Power of Creation

This verse highlights God's power to create phenomena from seemingly contradictory elements:

- Green Trees and Fire: The green tree, full of water and life, seems to oppose the concept of fire, which is dry and destructive. Yet God brings fire out of such a tree, showcasing His limitless power.
- Example of Natural Phenomena: In the deserts of Arabia, trees like Markh and 'Afar were used to produce fire. This practical example reinforces the Qur'an's engagement with observable realities.

2. Scientific Implications

This verse subtly alludes to the intricate processes in nature that modern science has further unraveled. It is photosynthesis. Green plants absorb sunlight and store energy through

photosynthesis. This energy, over time, contributes to the formation of wood, coal, and other sources of fire.

The Qur'an's reference to "green trees" connects to the biological process where energy is captured and later released as heat.

3. Philosophical and Spiritual Message

- God's Control Over Opposites: The verse reminds us of God's dominion over all creation. He brings life from death and death from life, light from darkness, and fire from green trees.
- Human Dependency on Nature: By mentioning fire, a vital element for human survival, the verse emphasizes how God has equipped the Earth to sustain human life through His wisdom.
- Sign of God's Power: This phenomenon serves as a sign (ayah) for humans to reflect on God's omnipotence, guiding them to the belief in resurrection and accountability.

4. Fire as a Catalyst for Civilization:

- Fire symbolizes progress and development, enabling cooking, warmth, and metallurgy.
- This verse acknowledges fire as one of humanity's essential tools, provided through God's creation.

5. Connection to the Theme of Resurrection

In the broader context of the passage:

- The verse supports the argument for resurrection by pointing to God's power to transform substances and control natural processes.

- Just as fire can emerge from a green tree, life can be brought back from death.

In short, this verse showcases the Qur'an's unique blend of spiritual guidance, scientific allusions, and philosophical depth. It urges reflection on God's creative power and wisdom, encouraging humans to recognize the signs of His majesty and submit to His will. Through the simple yet profound example of fire emerging from a green tree, the verse emphasizes God's ability to create and recreate, ultimately affirming the possibility of resurrection.

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آیات: 81-83

اَوَ لَیۡسَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ بِقٰدِرٍ عَلٰۤی اَنۡ یَّخۡلُقَ مِثۡلَہُمۡ ؕ بَلٰی ۟ وَ ہُوَ الۡخَلّٰقُ الۡعَلِیۡمُ ﴿۸۱﴾
اِنَّمَاۤ اَمۡرُہٗۤ اِذَاۤ اَرَادَ شَیۡئًا اَنۡ یَّقُوۡلَ لَہٗ کُنۡ فَیَکُوۡنُ ﴿۸۲﴾
فَسُبۡحٰنَ الَّذِیۡ بِیَدِہٖ مَلَکُوۡتُ کُلِّ شَیۡءٍ وَّ اِلَیۡہِ تُرۡجَعُوۡنَ ﴿۸۳﴾

.....

36:81 Is, then, He (the Omnipotent) who has created the (vast) heavens and the earth not capable of creating (insignificant) creatures like them? Yea, indeed - for He is the all-Knowing Supreme Creator.
36:82 All it takes for Him—when He intends something to be—is to say unto it: "Be", and it is.
36:83 Limitless, therefore, in His glory is He in whose hand rests the mighty dominion over all things; and unto Him you all will be brought back.

……

Explanation:

These verses present a theological assertion about God's absolute creative power by appealing to cosmological reasoning

and metaphysical logic. The rhetorical question in verse 81—"Is not He who created the vast heavens and the earth capable of creating humble creatures like these people?"—directs the listener's attention to the gigantic, complex, and ordered structure of the cosmos as empirical evidence of divine capability of re-creating humble creatures like humans at the time of resurrection. So, their denial of resurrection is meaningless.

In modern cosmological terms, the reference to the "heavens and the earth" may be understood as encompassing the entire physical universe: galaxies, planetary systems, and the laws that sustain them. The verse implies that the God who originated such a huge cosmos is surely capable of reproducing or resurrecting human life, which in physical scope is far less complex than the cosmos. (Many classical and modern exegetes have extended this interpretation; for a contemporary example, see Pir Karam Shah al-Azhari).

The key theological proposition here is that divine creative power is not bound by the constraints of time, matter, or pre-existing conditions. The Qur'an characterizes God as al-Khallāq al-'Alīm—the Supreme Creator who is all-Knowing.

Verse 82 introduces the metaphysical principle of kun fa-yakūn ("Be!—and it is"), articulating the concept that divine volition is causally sufficient for existence. This negates the necessity of material intermediaries or temporal delay, emphasizing that divine intent instantaneously translates into material reality as per His intent. In modern philosophical terms, this reflects a non-contingent model of causation in which the Divine will is the first, sufficient cause of all contingent phenomena.

Finally, verse 83 concludes with a declaration of divine sovereignty: God is subhan, that is, beyond all imperfections and limitless in His glory. God alone holds the malakūt (the dominion or governance) of everything that exists. The term malakūt encompasses not just physical control, but also metaphysical and existential authority. This verse draws

attention to the teleological return of all beings to their source—"to Him you shall be returned"—underscoring final accountability.
The implication is that the observable universe is not merely a physical construct but a meaningful system embedded with signs that direct rational minds toward metaphysical truths, particularly the plausibility of resurrection and accountability within the overarching sovereignty of God.
…..

Argument for Resurrection

Verse 81:
Verse 36:81 strongly affirms God's absolute power to re-create human beings after death.
This verse presents a rational, almost syllogistic argument grounded in cosmological observation and theological logic. It begins with a rhetorical question, asking: If God created the entire cosmos—its vast galaxies, intricate planetary systems, and governing natural laws—then is it not even more reasonable to believe that He can re-create human beings?

Premise: God created the heavens and the earth — the most expansive and complex system we can observe.

Conclusion: Therefore, He certainly has the power to re-create humans, who are far less complex in scale, for the purpose of resurrection and final judgment.

The verse ends by describing God as al-Khallāq al-'Alīm — the Perpetual Creator, the Supreme Creator, All-Creating, and the All-Knowing, the Omniscient — emphasizing that divine creation is not limited to the past or to a single act. He is the Omnipotent Creator (khallāq is an intensive, continuous form) and does so with perfect knowledge and purpose.

Thus, this verse invites the human mind to draw a direct, logical inference: if you acknowledge the origin and order of the universe as divine in source, then belief in resurrection is not only theologically sound but also intellectually consistent.

Verse 82:
The phrase "kun fa-yakūn" (كُنْ فَيَكُونُ, "Be! – and it is") should not be interpreted narrowly as requiring instantaneous creation in every instance. The phrase "kun fa-yakūn" does not imply immediacy in time, but certainty in fulfillment. The effect takes place as, how, and when God wills. For example, the creation of the universe, according to both the Qur'an and modern cosmology, occurred in stages over vast periods of time — a process the Qur'an elsewhere calls six stages (ayyam) (e.g., 7:54). Human embryonic development is also described in distinct phases in Qur'an 23:12–14. Plants, animals, and civilizations all unfold gradually, following ordained natural laws (Qur'an 87:2–3, 35:11).
Thus, the command (amr) of God operates through causes, processes, and laws that are themselves part of His creative will.

In short, "kun fa-yakūn" refers to the ontological certainty and sovereignty of divine command, not to a denial of temporal development or causal structures. If God wills something to exist instantly, it does; if He wills it to emerge through a temporal process, that too is a mode of "yakūn".

In contemporary terms, we might say:

"God's act of willing is metaphysically sufficient for the existence of a thing — but the mode and duration of its becoming are determined by the divine wisdom, which may choose instantaneous creation or gradual evolution."

This understanding preserves both the transcendence of divine power and the integrity of natural processes, allowing a coherent integration of theology and science.

Verse 83:

This verse concludes the discourse with a declaration of divine transcendence and total sovereignty over the cosmos. The phrase "subḥāna alladhī" is a formula of glorification, affirming that God is absolutely beyond all imperfection, including any deficiency in power, knowledge, or justice. This glorification is not merely rhetorical; it functions as a logical culmination of the preceding argument: the One who creates, commands, and sustains all existence must also possess total authority over it.

The expression "biyyadihi malakūtu kulli shay'" — "in His hand is the dominion of every thing" — conveys the concept of unqualified ontological ownership and cosmic governance. The term malakūt (from mulk, dominion) in classical tafsir refers not only to external control over the physical universe, but also to the inner realities and governing principles of existence. This includes the laws of nature, the course of time, the conditions of life and death, and the moral consequences embedded in creation.

In modern philosophical language, this verse is affirming that:

God is the ultimate ground of being, the source and sustainer of all entities, processes, and structures in the universe.

The universe is not self-sufficient, nor is it governed by independent natural laws divorced from divine will; rather, all causality is rooted in the will and wisdom of the Creator.

The final phrase — "wa ilayhi turjaʿūn" — "and to Him you will be returned" — introduces the eschatological dimension: all beings, after traversing their appointed span in space and time, shall ultimately return to their origin, i.e., to God. This return (رُجُوع) is not only physical (as in death and resurrection), but also existential and moral. Every soul will be brought to full

awareness of its deeds, its purpose, and its accountability before its Creator.

In this way, verse 83 links cosmology, metaphysics, and moral theology in a single, integrated vision:

The One who originates and sustains all reality is also the One to whom all reality returns — not by chance, but by design, for judgment, meaning, and final resolution.

Summary of Verses 81–83:
Together, these concluding verses of Surah Yā-Sīn form a powerful trilogy affirming:

God's creative power (81),
The certainty and efficacy of His will (82),
and His ultimate authority and the return of all creation to Him (83).

They serve as both a theological summation and an eschatological reminder — a call to reflection on the origin, process, and end of life and the universe.
…….

The last 3 verses of Surah Yā-Sīn present a theologically and philosophically dense affirmation of divine power, ontological sovereignty, and eschatological destiny.

Verse 81 challenges the doubter with a rhetorical question: If God created the heavens and the earth—vast, complex, and finely ordered structures—then why should there be any doubt regarding His ability to recreate human beings (and hold Final Judgement)? The implicit comparison draws upon an argument from greater to lesser: the power necessary to bring about the macrocosm (the universe) certainly encompasses the ability to restore the microcosm (the individual). The verse ends with two

divine attributes: al-Khallāq, "the Supreme Creator," emphasizing boundless creative capacity and continuity; and al-ʻAlīm, "the All-Knowing," denoting full comprehension of every mode and phase of existence.

Verse 82 introduces the famous formula kun fa-yakūn—"Be! and it is." While this expression is often understood to imply instantaneous creation, the Arabic grammar and theological tradition allow for a broader interpretation. The phrase does not imply temporal immediacy in all cases, but rather reflects the absolute efficacy of the divine will. If God wills something to arise instantly, it will do so. If He wills it to emerge gradually—through causes, development, or processes unfolding in space and time—it will likewise occur in exact accordance with His command. In modern scientific terms, this encapsulates both instantaneous acts (such as quantum events) and evolutionary or cosmological processes (such as stellar formation or biological development), all operating under divine volition and knowledge.

Verse 83 provides a metaphysical conclusion: "So, exalted is He in whose hand is the dominion (malakūt) of all things." The term malakūt denotes not only dominion in the governance sense but encompasses the inner realities, laws, and sustaining forces of all entities. God's hand (power, authority, supremacy, control) over creation is not merely supervisory; it is constitutive. He holds the structure, purpose, and outcome of all that exists. The final phrase—"and to Him you shall all be returned"—introduces the eschatological endpoint of the human journey. This return (rujūʿ) is both ontological and moral: all creatures, having emerged from the divine command, will ultimately return to their source for judgment and final disclosure of meaning.

In summary, verses 81–83 form an integrated cosmological and theological argument. God is the originator, sustainer, and final destination of all existence. His power is not limited by time or

method; His knowledge is not bound by created forms; and His authority encompasses not just material reality but its inner truths. These verses call not only for belief, but for reflective surrender to the One in whose hands lies the fate of worlds—and the soul of every individual.

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Surah al-Saaffaat Surah 37
سوره الصافات (سوره نمبر 37)

آیات: 6-10

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنۡيَا بِزِيۡنَةِ ۨالۡكَوَاكِبِ ۙ﴿۶﴾
وَ حِفۡظًا مِّنۡ كُلِّ شَيۡطٰنٍ مَّارِدٍ ۚ﴿۷﴾
لَا يَسَّمَّعُوۡنَ اِلَى الۡمَلَاِ الۡاَعۡلٰى وَ يُقۡذَفُوۡنَ مِنۡ كُلِّ جَانِبٍ ۖ*﴿۸﴾
دُحُوۡرًا وَّ لَهُمۡ عَذَابٌ وَّاصِبٌ ۙ﴿۹﴾
اِلَّا مَنۡ خَطِفَ الۡخَطۡفَةَ فَاَتۡبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿۱۰﴾

37:6 Behold, We have adorned the sky nearest (to the earth) with an ornament, the planets,
37:7 and have made them secure against every rebellious, satanic force,
37:8 [so that] they [who seek to learn the unknowable] should not be able to overhear the host on high, and are repelled from all sides,
37:9 cast out [from all grace], with lasting suffering in store for them [in the life to come],
37:10 but if anyone tries/seeks/wants to snatch away something by stealth, he is pursued by a piercing flame.
….

37:6 Lo! We have adorned the lowest heaven with an ornament, the planets
37:7 With security from every froward devil
37:8 They cannot listen to the Highest Chiefs for they are pelted from every side
37:9 Outcast, and theirs is a perpetual torment

37:10 Save him who snatcheth a fragment, and there pursueth him a piercing flame. (Muhammad M. Pickthall)
…..

37:6 Behold, We have adorned the skies nearest to the earth with the beauty of stars
37:7 and have made them secure against every rebellious, satanic force
37:8 [so that] they [who seek to learn the unknowable] should not be able to overhear the host on high, but shall be repelled from all sides
37:9 cast out [from all grace], with lasting suffering in store for them [in the life to come]
37:10 but if anyone does succeed in snatching a glimpse [of such knowledge], he is [henceforth] pursued by a piercing flame. (Muhammad Asad)
…….

37:6 We have indeed decked the lower heaven with beauty (in) the stars,
37:7 (For beauty) and for guard against all obstinate rebellious evil spirits
37:8 (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side
37:9 Repulsed, for they are under a perpetual penalty
37:10 Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness. (Abdullah Yusuf Ali)

…

Explanation:

1. "السَّمَاءُ الدُّنْيَا" – "the sky nearest (to the earth)"
Linguistics:

The term "al-samā' al-dunyā" (السَّمَاءُ الدُّنْيَا) literally means "the nearest heaven".
The word "dunyā" is the feminine form of "adnā" (أدنى), meaning "closer" or "nearer". So, this phrase indicates the space of the heavens closest to Earth.

Scientific Perspective:
"Al-Sama' ad-Dunya" (The Sky of the World) would mean "the nearest sky," i.e., that sky or celestial space which is closest to the Earth. Possibly, this refers to that part of cosmic space in which the Earth is located. Its interpretation can be done in several ways:

- The entire physical universe, containing galaxies, stars, planets, and other celestial bodies.
- Our galaxy, the Milky Way, which contains billions of stars that scatter their light in all directions in the universe.
- That celestial space in which our solar system is present, and in which our Earth is found. It contains planets and moons, etc., which appear bright from the Earth.

However, if the word "Kawakib" refers specifically to planets, then possibly "Al-Sama' ad-Dunya" would refer to that region of celestial space which contains our solar system. This view is strengthened by the fact that the subsequent verses condemn astrology, which is mostly based on the celestial bodies of our solar system.

Theological Perspective:
The verse draws attention to a divinely ordained aesthetic and functional order in the cosmos. This cosmic "adornment" has both a material dimension (e.g., light from celestial bodies) and a spiritual/metaphysical purpose, as we will see in subsequent verses.

2. "بِزِينَةٍ الْكَوَاكِبِ" – "with an ornament, the planets":

Zīnah (زينة) means ornament, adornment, or beauty.

Kawākib (كواكب) is the plural of kawkab, generally referring to celestial bodies, and here may be taken in the sense of planets.

Scientific Lens:
The verse implicitly highlights the grandeur and order of the cosmos. "Has been adorned" may be an eloquent hint towards the study of the universe: The words "adorning", "embellishing" (to decorate, to give beauty) indirectly convey the message that the celestial universe should be observed and studied, that it should be contemplated, and thus the knowledge of the Power working behind it, i.e., God Almighty, should be attained.

Spiritual Message:
This adornment points to divine artistry and is a call to reflect on the beauty, balance, and purpose of the universe, leading to spiritual insight and God-consciousness.

3. "وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ" – "and have made it (the Unseen World) secure against every rebellious, satanic force".

Hifẓan (حفظًا) = protection, guarding.

Shayṭān mārid (شيطان مارد):

Shayṭān refers to satanic or rebellious forces (including evil humans).

Mārid comes from a root meaning "to be devoid of good" or "to be insolent", connoting arrogant, defiant, and unruly beings.

4. "لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَى" – "they...should not be able to overhear the host on high"

Yassammaʿūna = from samaʿa, "to listen". The form here implies eavesdropping, not just listening.

Al-mala' al-aʿlā = the host on high, the noble assembly, the heavenly host, often interpreted as angels, or metaphorically as the realities of the Unseen World, or the Unseen World itself, the spiritual or metaphysical realm.

Theological Message:
The truths of the unseen realm — including divine decrees, revelation, and metaphysical matters — are inaccessible to deceptive forces.
In Qur'anic polemics, this rebukes those who claimed to access the unseen through soothsaying, astrology, or jinn.

5. "وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ، دُحُورًا" – "are repelled from all sides, cast out [from all grace]"

Yuqdhafūn = "are pelted", "are hurled", like with missiles or stones.

Duḥūran = "expelled", "driven away", "rejected". From d-ḥ-r root meaning banishment.

Meaning:
These hostile forces are repelled by divine force, reinforcing that revelation cannot be accessed by illegitimate means.
It also signals the complete inaccessibility of the unseen to speculative, self-serving manipulation.

Possibly, it is a symbolic expression for their being or getting away from the blessings of God.

6. "وَلَهُمْ عَذَابٌ وَاصِبٌ" – "with lasting suffering in store for them"

ʿadhābun wāṣib = unceasing or enduring punishment. The term wāṣib implies continuity and severity.

Spiritual Point:
This punishment is not just in the world beyond, but also the moral degradation and spiritual blindness that comes from falsehood and rebellion.

7. "إِلَّا مَنْ خَطِفَ الْخَطْفَةَ" – "but if anyone tries/seeks/wants to snatch away something by stealth" (similar translations can be found in Pir Muhammad Karam Shah al-Azhari, Fateh Muhammad Jalandhari (Urdu), T. B. Irving, and others).

As indicated by many experts illa here is in the sense of Istithnā Munqatiʿ (disconnected exception) – "But if"(anyone seeks/tries/wants to...)

The preceding verses (6–9) emphatically state that devils cannot access divine knowledge.

Illā here introduces a rhetorical scenario (not a real possibility): "They cannot eavesdrop... but if someone tries/seeks/wants to snatch something, he will be destroyed."

Interpretation:
But if someone attempts/treis to grasp hidden truths through false sciences, he will not be able to do that.

8. "فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ" – "he is pursued by a piercing flame"

Shihāb: blazing/piercing flame or luminous spark, also used for meteor.

Thāqib: piercing, penetrating, or burning.

The verse emphasizes the absolute inaccessibility of the unseen unless God grants it through revelation. It also metaphorically illustrates that unauthorized attempts to claim divine insight are met with divine rebuttal.

The Piercing Flame of the Qur'an

Moreover, the "blazing flame" can be interpreted metaphorically as the enlightenment brought by the Qur'an. This interpretation aligns beautifully with the Qur'anic style of using vivid imagery to convey profound meanings.

The Qur'an is described in many places as a light (نور) that illuminates the path of truth and dispels the darkness of ignorance and falsehood. In this sense, the "blazing flame" can be seen as the radiance of divine guidance, which exposes and burns away the deceptions of astrologers, soothsayers, and fortune-tellers. Their false claims cannot withstand the clarity and intellectual rigor of the Qur'anic message.

Just as a flame destroys darkness, the Qur'anic revelation dismantles the superstitions and falsehoods propagated by the opponents of the Qur'anic revelations. Their baseless claims of accessing divine knowledge are rendered meaningless when confronted with the Qur'an's compelling logic and truth.

This "flame" ignites awareness, empowering individuals to recognize and reject those who attempt to exploit ignorance.

The "pursuit of the blazing flame" also serves as a broader warning to anyone who attempts to counterfeit divine truth. It emphasizes that such efforts are doomed to fail in the face of

the Qur'an's light and power, which ensure the authenticity and protection of divine revelation.

Thematic Summary
These verses are a theological and rhetorical refutation of false claims to the unseen, especially soothsayers, astrologers, or anyone claiming to access divine knowledge outside of prophetic revelation.
In ancient Arabia, the business of soothsaying was at its peak. False soothsayers claimed that they had jinns (spirits) and unseen forces who would go to the heavens, listen to the conversations of angels, and then return to Earth to tell them news of the unseen. These verses refute their false claim and state that no Satan can access the "higher realm" (the spiritual world of the unseen). No Satan can know the news of the unseen.

Thus, in metaphorical and allusive language, the claims of soothsaying and false divination are refuted: The Prophet Muhammad (peace be upon him) is the Prophet and Messenger of God; God's word descends upon him. He is not a soothsayer, nor does soothsaying hold any reality. The claim of soothsayers that they have access to the unseen world is entirely based on falsehood. No Satan or satanic force has any access to the unseen world.

The Quran has brought knowledge and consciousness before which the false claims of soothsaying and divination cannot stand. It will pursue these false claims.

The verses affirm:

- The beauty and order of the cosmos (verse 6).
- The spiritual protection of divine knowledge (verse 7).

- The inaccessibility of the metaphysical realm to deceptive forces (verse 8–9).
- The symbolic or actual punishment for those who try to fabricate divine truths (verse 10).

These verses function as both a cosmological reflection and a spiritual safeguard, calling us to marvel at creation while warning against arrogance in claiming access to what lies beyond human perception.
……..

Metaphorical Explanation:

These Qur'anic verses, expressed through the language of symbolism and metaphor, serve to refute and expose the false claims of those who oppose Qur'anic revelation by asserting spurious access to the unseen realm (al-ghayb). The near cosmic space, adorned with the beauty of radiant celestial bodies, is itself a sign of God's creative power. These luminous heavenly objects—the planets and stars—are manifestations of divine artistry and have no share whatsoever in God's divinity. Thus, the traditional soothsayers (kāhins), who base their claims to knowledge of the unseen on astrological observations, are entirely without foundation.

Such individuals, or their imagined demonic intermediaries, have no access to the hidden realities of the cosmos. Their pretensions are deceptive and fraudulent. They actively oppose divine revelation, attempting to cast doubt on its truth and authenticity. By accusing the noble Messenger (peace be upon him) of being a soothsayer, they attempt to degrade the Qur'anic revelation by equating it with pagan divination. In doing so, they falsely claim insight into the unseen, whereas in reality, their assertions are utterly baseless and devoid of any truth.

They are, in fact, subject to divine curse—expelled from God's mercy—and their persistent opposition to the truth has earned them a lasting punishment. No satanic force, no rebellious spiritual entity, has any access to the realm of the unseen. The Qur'an, together with the light of reason and knowledge, has thoroughly exposed the fallacy of their assertions and unmasked the deceit of their claims.

And even now, if anyone still dares to make such a claim—if one even attempts to snatch something of the unseen by stealth—he is instantly pursued by the flaming argument of the Qur'an, like a piercing flame that utterly consumes falsehood. Since the revelation of the Qur'an, the era of false claims to knowledge of the unseen has come to an end.
…….

The Quran Dismantles False Claims of Divination

The verses metaphorically address and reject the claims of astrologers, soothsayers, and fortune-tellers who asserted that they had access to divine secrets or could predict the future through occult sciences. These individuals claimed to have control over forces or spirits capable of intercepting celestial or angelic conversations. By doing so, they misled people and cast doubt on the authenticity of the divine revelation brought by the Prophet Muhammad (PBUH, ﷺ). The Qur'an, in these verses, powerfully refutes such false claims.

The imagery of rebellious forces being struck down and disgraced serves to underline the futility of any attempt to intercept divine knowledge. It exposes the soothsayers' claims as baseless and emphasizes that they are outcasts from divine truth.

The "blazing flame" metaphorically represents the destruction of falsehood and the safeguarding of divine truth. It signifies

that any attempt to confuse or mimic revelation will inevitably fail, as divine truth remains protected and untainted.

The context highlights how these kahins (soothsayers) and astrologers were creating confusion among the people, misleading them into believing that their divinations held the same authority as the Qur'an. By associating their falsehoods with divine will, they diverted people from the true message of the Qur'anic revelation.

Thus, these verses assert the purity, inaccessibility, and protection of divine revelation. They dismantle the credibility of astrologers and fortune tellers, emphasizing that divine knowledge is beyond human manipulation. This serves as a reassurance to believers that the Qur'anic message is unaltered and protected, while also warning against being misled by those who claim supernatural access to hidden truths. The soothsayers have no access to the spiritual source of the Qur'anic revelation.

In this way, the Qur'an not only defends the sanctity of its revelation but also elevates the intellect of the people by encouraging them to seek guidance from the true source rather than falling prey to superstitions.

Thus, the verses:

1. Establish the sanctity and beauty of the divine order: The heavens and stars are part of God's creation, free from any mystical powers claimed by astrologers.

2. Reject the influence of astrologers and soothsayers: No one has access to divine secrets or the power to interfere with the revelation.

3. Expose the falsehood of divination: Such practices are futile and misleading, creating confusion about true revelation.

4. Affirm the protection of divine revelation: The Qur'an is safeguarded, and any attempts to mimic it are doomed to failure.

5. Reassure the believers: The message brought by the Prophet Muhammad (PBUH) is pure, authentic, and divinely protected, offering clarity in the face of confusion.

This explanation reflects how the Qur'an dismantles false claims while reinforcing the sanctity of divine guidance.

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Astrology and Its Qur'anic Refutation

Astrology's Link to the Solar System
In ancient and pre-Islamic traditions (including Arabian, Babylonian, and Hellenistic astrology):

- Planets were considered as Divine Messengers or Influencers:
    - Astrologers believed celestial bodies (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn) held power over fate.
    - Their movements and positions were thought to:
        - Reveal hidden knowledge (divination).
        - Influence events on Earth (omens, destiny).
    - Some pagan Arabs associated stars with deities or spirits (*jinn*).
    - Soothsayers (*kahins*) claimed to interpret celestial signs for prophecies.

How These Verses (37:6–10) Refute Astrology and False Divination

The Qur'an dismantles these beliefs by asserting:

A. The Planets Are God's Creation, Not Divine Controllers or sources of spiritual or future knowledge (V. 6)

- Contrast: Astrology and soothsaying treat them as active forces shaping destiny, and regard them as deities.

B. The Heavens Are Guarded—No Satanic Forces Can Extract Secrets (V. 7–9)

- "Secured against every rebellious satanic force... they cannot eavesdrop."
  - Refutes: The idea that devils/jinn bring hidden"news" from the heavens.
  - Soothsayers claimed devils stole cosmic secrets—the Qur'an says this is impossible.

C. The "Piercing Flame" = Qur'anic Truth Burning Falsehood (V. 10)

- "If anyone tries/seeks/wants to snatch (knowledge) (meaning: to get it through illicit means), a piercing flame pursues him."
  - Metaphor: The Qur'an's revelation:
    - Exposes astrology as deception.
    - Burns away claims of star-based divination.
  - Example: When Islam arrived, it dismissed pagan star-worship and fortune-telling.

Theological Implications

- Astrology is not a True Science: The Qur'an separates astronomy (study of creation) from astrology (superstition).
- Inaccessibility of Ghayb (Unseen, things beyond human faculties of knowledge): Only God knows the unseen—not planets, not devils, not soothsayers.

- Prophethood vs. Soothsaying:
    - Prophets receive revelation from God.
    - Soothsayers falsely claim cosmic/demonic sources.

Final Message: True guidance comes only from God's revelation, not celestial guesswork.
…..

False Divination and Its Qur'anic Refutation

1. The Heaven: A Sign, Not a Source of Hidden Knowledge (Verse 6)
"Behold, We have adorned the sky nearest (to the earth) with an ornament, the planets."

- Cosmic Beauty as a Divine Sign: The "nearest heaven" (the celestial space containing the solar system) is decorated with the decoration of stars and planets, not as objects of worship or divination, but as signs (*ayat*) of God's creative power.
- Rejection of Celestial Worship: Ancient pagan and astrological traditions deified planets (e.g., Venus as a goddess, Saturn as a fate-decider). The Qur'an reduces them to mere created objects, stripping them of supernatural authority.

2. The Guarded Realm: No Satanic Access to Divine Secrets (Verses 7–9)
"And have made them secure against every rebellious, satanic force, (so that) they should not be able to overhear the host on high (the Unseen World), and are repelled from all sides, cast out (from all grace), with lasting suffering in store for them."

- Barrier Against Corruption: The heaven (the Unseen World) is fortified—no devil (*shaytan*) or jinn can penetrate to steal knowledge from the divine realm (*al-mala' al-a'la*, the Unseen World).

- Refutation of Soothsayers' Claims: Pre-Islamic Arabian *kahins* (soothsayers) claimed that jinn brought them hidden news from the skies. The Qur'an categorically denies this: devils (humans or spirits) are repelled, and for them is eternal punishment for such attempts.
- Astrology's False Premise: If devils (soothsayers or spirits as per the kahins' belief) cannot access heavenly knowledge, then their (soothsayers, astrologers) claims to interpret "celestial influences" (like horoscopes) are baseless.

3. The Piercing Flame: The Qur'an as the Ultimate Truth (Verse 10)
"But if anyone tries/seeks/wants to snatch away something by stealth, he is pursued by a piercing flame."

- Failed Attempts, Not Success: The verse emphasizes that even attempts to steal fragments of knowledge (as falsely claimed by diviners) are met with instant destruction; that is, no such attempt is ever successful.
- Metaphor for Divine Revelation: The "piercing flame" symbolizes:
    - The Qur'an's Truth: Its decisive arguments burn away superstition.
    - Prophethood's Superiority: Unlike soothsayers, the Prophet Muhammad (ﷺ) received revelation directly from God, not through the so-called intercepted whispers or celestial omens.

4. Thematic Conclusion: The Qur'an vs. False Divination
These verses collectively:

- Dismantle Astrology's Foundations: Planets are physical creations, not sources of hidden knowledge or fate.

- Expose Soothsayers as Frauds: Their claims of accessing the unseen via jinn/devils are impossible—the heaven (the Unseen World) is sealed.
- Affirm the Qur'an as the Ultimate Criterion: Its revelation replaces guesswork with divine truth, leaving no room for star-worship or demonic deception.

Thus, the passage is a profound critique of pre-Islamic superstitions while affirming God's absolute sovereignty. By:

- Reducing planets to physical creation (not deities or fate-makers),
- Declaring the heaven (the Unseen World) impenetrable to evil forces, and
- Introducing the Qur'an as the flame of truth, it establishes that true guidance comes only from God, never from stars, devils, or human conjecture.

……..

The Historical Context: The Qur'an vs. the Claims of Soothsayers (Kahins)

When the Prophet Muhammad (ﷺ) began his prophetic mission in Arabia, the Meccan polytheists—especially the soothsayers (*kahins*) and their followers—dismissed his message as mere "soothsaying" (*kahana*). They even called him a *kahin* (a diviner or fortune-teller) to undermine his prophethood. This created great confusion among the people: Was the Qur'an divine revelation, or was it just another form of occult divination?
These verses (37:6–10) were revealed to sharply distinguish the Qur'an from the false claims of soothsayers by proving that:

1. The Heaven (the Unseen World) is Locked—No One Can Steal Divine Knowledge
    - Soothsayers claimed that jinn or devils brought them hidden news from the skies.
    - The Qur'an refutes this: *Devils are violently repelled and cannot eavesdrop on heavenly knowledge.* (V. 7–9)
    - Conclusion: If devils cannot access divine secrets, then soothsayers' claims are lies.
2. The Qur'an Is Not "Stolen Knowledge"—It Is Direct Revelation
    - The *kahins* spoke in cryptic, rhyming prose, often in a trance-like state, claiming supernatural sources.
    - The Qur'an, while also eloquent, was clearly distinct:
        - It was not vague or speculative but full of wisdom, law, and prophecies.
        - The Prophet (ﷺ) did not go into fits or claim "intercepted whispers"—he received revelation clearly from God.

3. The "Piercing Flame" Silences Falsehood
    - *"If anyone tries to snatch something by stealth, he is pursued by a piercing flame."* (V. 10)
    - This is a metaphor for the Qur'an itself:
        - Just as a flaming meteor destroys, the Qur'an's truth burns away the lies of soothsayers.
        - Their claims cannot stand before the Quran's clarity and divine authority.

Why Did the Pagans Compare the Prophet to a Kahin?

- Superficial Similarities:
    - Both the Qur'an and *kahin* speech used rhymed prose (*saj'*).
    - Both dealt with "unseen" matters (future events, moral warnings).

- Key Differences:

Qur'an	Kahin's Speech
Direct revelation from God	Claimed "stolen" whispers from jinn
Clear, consistent, and eternal	Vague, contradictory, and temporary
Called to monotheism and justice	Often supported tribal superstitions
Rejected astrology/divination	Relied on omens and star-worship

The Qur'an's Ultimate Response
These verses ended the confusion by proving:

1. Devils cannot access divine knowledge → Soothsayers were lying.
2. The Qur'an is protected revelation → Not "stolen" like their claims.
3. Falsehood is destroyed by divine truth → The Qur'an's wisdom exposes and overpowers all deception.

Thus, the accusation that the Prophet (ﷺ) was a *kahin* was not just rejected—it was obliterated by these verses, establishing the Qur'an as the undeniable Word of God.

Final Thought: The Qur'an did not just deny soothsaying—it replaced and erased it, leaving no room for doubt about its divine origin.
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Historical-Theological Context of the Qur'an's Battle Against False Divination)

The "rebellious satanic forces" symbolize:

- Human arrogance (those who claim unauthorized knowledge of the unseen).

    - Deceptive ideologies (like astrology, which presumes to decode destiny from stars).

The "repelling" signifies how falsehood (*batil*) cannot penetrate or distort divine truth (*haqq*).
The "lasting punishment" may be taken to mean the inevitable collapse of lies when confronted by revelation.

The "stealthy snatching" represents:

- Plagiarism of divine wisdom (soothsayers mimicking prophecy).
- Fraudulent claims to hidden knowledge (e.g., horoscopes, fortune-telling).

- "Piercing Flame"(The Qur'an's Revelatory Power):
    - Just as a meteor burns through the darkness, the Qur'an:
        - Exposes the emptiness of divination.
        - Incinerates the credibility of false seers.
    - *Example:* When the Qur'an challenged poets and kahins, their craft collapsed—their words could not rival its depth.

For the 7th-Century Arabs:

- The verses dismantled the kahins' authority by showing their "sources" (jinn/devils) were mythical thieves who couldn't even access heaven.
- The Qur'an's flame-like clarity left no room for their vague, manipulative rhymes.

For Today's World:

- The Quranic message rejects modern "divination" (e.g., astrology, psychic scams) by the same logic:
    - If devils couldn't steal real knowledge, neither can horoscopes or tarot cards.
- The "piercing flame" now applies to scientific and philosophical truth:

- Any ideology claiming absolute knowledge (e.g., materialism) is "burned away" by the Qur'an's deeper wisdom.

The Qur'an as the Ultimate Flame of Clarity
These verses operate on two levels:

- Historical-Literal: A direct refutation of Meccan soothsayers.
- Timeless-Allegorical: A blueprint for distinguishing divine truth from human deception in every era.

The Qur'an is the "piercing flame" that:

- Illuminates (guidance).
- Burns (destroys falsehood).
- Protects (guards against corruption).

Thus, just as the heaven (here a metaphor for the Unseen World) is locked to thieves, truth is preserved, and lies are doomed to perish.
……..

The Qur'anic Rejection of Soothsaying: A Theological and Epistemological Liberation from the Occult

The Qur'anic critique of soothsayers (kāhins) is not incidental; it is deliberate and categorical. But why is this opposition expressed with such intensity? The answer lies in the existential threat they posed to divine revelation and to the epistemological and moral foundations of Tawhid.

They Competed with Divine Revelation:
By imitating the style and tone of prophecy, soothsayers blurred the lines between divine truth and human conjecture. This mimicry introduced epistemic confusion and undermined prophetic authority. The disbelievers, in an attempt to discredit the Prophet Muhammad ﷺ, labeled him a kāhin. The Qur'an

exposes this accusation as a form of diabolical appropriation—an illicit imitation of revelation rooted in falsehood and deceit.

They Promoted Shirk (Polytheism):
Astrological speculation deified celestial bodies and attributed autonomous powers to them. Soothsayers claimed to access hidden knowledge through the celestial bodies, planets/stars, etc., effectively ascribing divine attributes to created things. This amounted to shirk—an ontological violation of the absolute uniqueness and sovereignty of God. More than that, stars/planets were actually considered as deities by many people. The Qur'an thus denounces such practices as spiritual falsehood and mounts a decisive theological repudiation.

They Enslaved Minds through Fear and Deception:
Whereas the Qur'an invites critical reflection, moral autonomy, and rational inquiry, the soothsayers trafficked in superstition and manipulation. They exploited fear and ignorance to establish control over people's beliefs and actions. In contrast, revelation came to liberate: it awakened reason, established ethical responsibility, and illuminated the soul with truth.

Islam's Epistemological Revolution: Liberation from the Occult:
The Qur'an did not merely negate the occult; it inaugurated a new spiritual and intellectual paradigm:

- Tawḥīd (Oneness of God): There are no intermediaries in matters of the unseen; divine knowledge is not mediated through spirits, stars, or sorcery.
- ʿAql (Reason): Human beings are called to observe, reflect, and discern truth from falsehood using intellect, not superstition.
- Divine Revelation: The Qur'an alone is the authoritative source of transcendent knowledge, uncompromised by myth or magic.

Contemporary Parallels: The Persistence of the Kahin Archetype:
Modern pseudosciences, horoscopes, psychic readings, and New Age mysticism are the contemporary forms of kahinism. Although they wear new garbs, their epistemic posture remains the same—claiming access to the unseen without divine sanction. Yet the Qur'an's argument holds firm across time:

- If even rebellious devils were denied access to divine knowledge, then all human pretenders are, by definition, false.

Finally, the Qur'an's confrontation with occultism was not confined to the 7th century. It offered—and continues to offer—a timeless framework for spiritual clarity, rational inquiry, and liberation from deception. In an age still burdened by superstition and metaphysical confusion, its verdict remains as resonant as ever:

"Truth has come, and falsehood has perished. Indeed, falsehood is bound to perish." (Qur'an 17:81)
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آیت: 11

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿۱۱﴾

37:11 And now ask those [who deny the truth] to enlighten thee: Were they more difficult to create than all those [untold marvels] that We have created? - for, behold, them have We created out of [mere] clay commingled with water.
……..

Explanation

Etymology of Main Words:

- أَشَدُّ (Ashadd): Stronger, more intense, or more difficult.
- طِيْنٍ (Teen): Clay, mud.
- لَّازِبٍ (Lazib): Sticky, adhesive, clinging. Indicates the specific type of clay, emphasizing its binding nature.

This verse forms part of a discourse in which the Quran challenges the disbelievers who deny resurrection and the power of God to recreate them after death. The challenge invites them to reflect on their origin and the creation of the universe.

Questioning Human Arrogance: The verse asks a rhetorical question to make people ponder: Is it more difficult to recreate humans after death or to create the complex and vast creations they see around them (e.g., heavens, earth, stars)? This is a call to humility and reflection.

Creation from Sticky Clay: By reminding humans of their origin—"sticky clay"—the verse emphasizes their humble beginnings. This also serves to highlight God's power: if He created humans from clay, recreating them after death is far easier.

The Nature of Divine Power: God's ability to create is incomparable. Humans, despite their intelligence, are a simple creation compared to the vastness of the universe. This verse refutes the claims of those who think resurrection is implausible.

The verse asserts that resurrection is not only possible but easier than the initial act of creation. It is a rational argument aimed at disbelievers.

Humans should reflect on their humble beginnings and recognize their dependence on God.

The verse encourages contemplation on the universe and the miracles of creation as evidence of God's power.

It rebukes the disbelief in resurrection, emphasizing that such doubts stem from ignorance or arrogance.

This verse uses powerful rhetorical devices to highlight God's supreme creative ability and the plausibility of resurrection. By emphasizing human origins and comparing them to the grandeur of other creations, the Qur'an invites reflection, humility, and faith in the divine power. It also challenges disbelievers to reconsider their rejection of the afterlife with reasoned contemplation.

By specifying tīn lazib, the verse reminds humans of their humble beginnings from something as simple and lowly as sticky clay. Despite their arrogance or denial of resurrection, they are asked to reflect on their modest material origin.

This phrasing subtly contrasts human pride with their elemental creation, encouraging humility and submission to the Creator.

The Qur'an's choice of tīn lazib over simpler terms for clay, like طِين alone, showcases its literary beauty. This compound expression enriches the imagery and evokes deeper reflection on the creative process.

In short, طِينٍ لَازِبٍ (Sticky clay) is highlights the cohesive, formable nature of the clay. If God created humans from something as lowly as sticky clay, nothing is beyond His power, including resurrection. Humans, despite their intelligence and accomplishments, owe their existence to God must not forget their humble beginnings.

Logical Argument for Resurrection: By pointing to the simple yet miraculous origin of human life, the Qur'an makes a rational case for God's ability to recreate humans.

Thus, the first part of the verse highlights the grandeur of God's creation and establishes His power, while the second part reminds humans of their humble beginnings, making the case for resurrection not only logical but also inevitable. This connection exposes human arrogance, reinforces God's power, and challenges disbelief in a way that is both rhetorical and rational.

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How 37:11 is related to 79: 27:

Surah As-Saffat (37:11):
"اَسۡتَفۡتِهِمۡ اَهُمۡ اَشَدُّ خَلۡقًا اَمۡ مَّنۡ خَلَقۡنَا ؕ اِنَّا خَلَقۡنٰهُمۡ مِّنۡ طِيۡنٍ لَّازِبٍ"
"Ask them: Are they more difficult to create, or that which We have created? Indeed, We created them from a sticky clay."

Surah An-Nazi'at (79:27):
"ءَاَنۡتُمۡ اَشَدُّ خَلۡقًا اَمِ السَّمَآءُ ؕ بَنٰٮهَا"
"Are you more difficult to create or the heaven? He constructed it."

Themes and Purposes:
Surah As-Saffat (37:11):

- Theme: Humility and origin.
- Purpose: To remind humans of their humble creation from a sticky clay and contrast it with the grandeur of God's other creations. The verse highlights how the disbelievers' doubts about resurrection are irrational, as their initial creation from clay was already a miraculous act of divine power.

Surah An-Nazi'at (79:27):

- Theme: Grandeur of the heavens as evidence of God's all-powerfulness.
- Purpose: To emphasize the majesty and complexity of the heavens, which are far greater in scale and sophistication than humans. This serves as a powerful argument against those who doubt Allah's ability to resurrect.

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Surah al-Zumar, Surah 39

سوره الزمر (سوره نمبر 39)
آیت: 5
خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ بِالۡحَقِّ ۚ یُکَوِّرُ الَّیۡلَ عَلَی النَّہَارِ وَ یُکَوِّرُ النَّہَارَ عَلَی الَّیۡلِ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ؕ کُلٌّ یَّجۡرِیۡ لِاَجَلٍ مُّسَمًّی ؕ اَلَا ہُوَ الۡعَزِیۡزُ الۡغَفَّارُ ﴿۵﴾

(God) He it is who has created the heavens and the earth with a just purpose: He causes the night to flow into the day, and causes the day to flow into the night; and He has made the sun and the moon subservient (to His laws), each running its course for an appointed term (set by Him). Is not He the Almighty, the All-Forgiving? (39:5)

He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again. (Abdullah Yusuf Ali)

…..

He it is who has created the heavens and the earth in accordance with [an inner] truth. He causes the night to flow into the day, and causes the day to flow into the night; and He has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. Is not He the Almighty, the All-Forgiving. (Muhammad Asad)

…..

He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver. (Muhammad M. Pickthall)

Explanation:

The Universe Created with a Purpose:

The verse opens with a foundational theological and metaphysical assertion: "He created the heavens and the earth with truth (a just purpose)."

Here, "ḥaqq" (truth) implies more than abstract veracity—it conveys objective purpose, order, and coherence. The cosmos, according to the Qur'an, is not a result of randomness or chaos but is an intentional, goal-oriented creation governed by divine wisdom and moral teleology.

From a philosophical and cosmological standpoint, this echoes what in science might be described as fine-tuning, or the observation that the constants of nature appear calibrated to allow for complexity, life, and consciousness. In Islamic theology, such design reflects not blind necessity but deliberate divine intent.

Cosmic Rhythms: The Wrapping of Night and Day:

The verse then uses a vivid verb: "yukawwiru al-layla ʿala al-nahār" — "He wraps the night over the day" and vice versa. The Arabic verb "yukawwiru" is derived from kawwara, which means to roll or wind around, much like wrapping a turban around the head.

This linguistic imagery implies spherical motion and cyclical succession, strongly suggesting:

- The Earth's rotation on its axis, which produces the phenomena of night and day.

- A continuous, dynamic alternation — day encroaching upon night and night upon day — reflecting the Earth's axial spin and the orbiting of celestial bodies.

The Qur'an thus uses accessible premodern language that, when analyzed closely, is remarkably consistent with modern cosmological understanding. The imagery of wrapping (like turban folds) metaphorically evokes the curvature and rotation of a spherical Earth, centuries before these were scientifically demonstrated.

The Sun and Moon: Subservient to Divine Law:
The verse continues: "And He has made the sun and the moon subservient". The Arabic term "sakhkhara" denotes being harnessed or subjected to a higher law.

The Sun and the Moon are not autonomous deities as imagined in various ancient mythologies. They are obedient to divine physical laws, moving in predetermined orbits governed by cosmic design.

Modern astronomy confirms that both the Sun and Moon follow precise orbital mechanics governed by gravitational laws. The Qur'an, in its concise form, affirms that these celestial

bodies operate within an appointed duration—li-ajalin musamman—a term that implies temporal limitation and eschatological finality.

This anticipates the modern scientific view that stars, including the Sun, have life cycles. The sun, for instance, is expected to exhaust its hydrogen fuel and evolve through red giant and white dwarf phases. The Qur'anic mention of an "appointed term" aligns with this understanding of cosmic impermanence.

Theological Reflections: Power and Mercy
The verse ends with two divine attributes:

Al-'Azīz – The Almighty, whose cosmic sovereignty ensures that all natural laws and celestial events are subject to His command.

Al-Ghaffār – The Constant Forgiver, reminding the human reader that the same God who governs galaxies is also intimately involved with moral and spiritual human concerns.

Thus, the verse balances cosmic scale and personal mercy, showing how the Qur'an integrates scientific cosmology with its spiritual guidance.

A Verse at the Intersection of Cosmology and Revelation
Qur'an 39:5 is a striking example of how the Qur'an speaks both to the mind and the spirit:

- It evokes awe at the structured beauty of the cosmos, wrapping night into day.
- It affirms the created and contingent nature of the universe, bound by divine command.

- It invites the reader to see theological meaning in scientific regularity, and moral purpose in cosmological design.

In this way, the verse forms part of the Qur'anic objective to awaken the intellect ('aql), direct the heart (qalb), and call to both science and submission.
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آیت: 6
خَلَقَكُمۡ مِّنۡ نَّفۡسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنۡهَا زَوۡجَهَا وَ اَنۡزَلَ لَكُمۡ مِّنَ الۡاَنۡعَامِ ثَمٰنِيَةَ اَزۡوَاجٍ ؕ يَخۡلُقُكُمۡ فِىۡ بُطُوۡنِ اُمَّهٰتِكُمۡ خَلۡقًا مِّنۡۢ بَعۡدِ خَلۡقٍ فِىۡ ظُلُمٰتٍ ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمۡ لَهُ الۡمُلۡكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصۡرَفُوۡنَ ﴿۶﴾

It is He who created you out of one living entity, and out of it fashioned its mate; and it is He who bestowed upon you of cattle eight kinds (male and female); (and) He creates you in your mothers' wombs (in stages), one act of creation after another, in threefold depths of darkness. Such is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose sight of the truth? (39:6)

….

He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away. (Muhammad M. Pickthall)

…..

He has created you [all] out of one living entity, and out of it fashioned its mate; and he has bestowed upon you four kinds of cattle of either sex; [and] He creates you in your mothers' wombs, one act of creation after another, in threefold depths

of darkness. Thus is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose sight of the truth. (Muhammad Asad)
….
He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. suc h is God, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre). (Abdullah Yusuf Ali)

Explanation:

1. Origin from a Single Entity
The verse begins with a profound theological statement: humanity originates from a single living essence (nafs wāḥidah). This phrase emphasizes the unity and shared source of human life, pointing to both ontological monotheism (God as the sole originator) and human interconnectedness. The creation of the "mate" from the same entity underscores the complementarity and mutuality embedded in human nature. For a detailed discussion on this concept, refer also to Qur'an 4:1.

2. Eight kinds of Livestock: Gifts for Civilization
The verse then shifts to speak of God's provision for human society: "eight kinds of cattle." This refers to four domesticated species—sheep, goats, cows, and camels—each in male and female forms. These animals play an essential role in agrarian civilization: offering food, clothing, transportation, and labor. The Qur'an frequently highlights these as signs of divine generosity and purposeful design within creation (see 16:5–8, 36:71–73).
The structure of this part of the verse (eight kinds of cattle) may subtly allude to their ongoing reproductive capacity and multiplication and to their role as a sustained source of

nourishment, economic prosperity, and psychological comfort for human societies.

3. Creation in Threefold Darkness
The verse presents a scientifically and theologically rich description of embryonic development:

"He creates you in the wombs of your mothers in stages, one act of creation after another, in three layers of darkness."

The three layers (ẓulumāt thalāth) have traditionally been understood as:

- The darkness of the abdomen (the outer wall of the body),
- The darkness of the womb (uterus),
- The darkness of the amniotic sac or embryonic membranes.

These descriptions resonate with modern embryology, which confirms that the embryo develops within multiple protective layers. Yet the Qur'an's purpose is not to teach science per se, but to point to the mystery, majesty, and precision of divine creativity—all unfolding in utter darkness, hidden from human sight. Again, "three" may not be in the numerical sense and may indicate several or multiple.

It is also worth noting that the mention of 'threefold darkness' need not necessarily be understood as a precise numerical count. Rather, in the rhetorical and linguistic style of the Qur'an, such numerical references often signify multiplicity or categorical layering. Hence, the term 'three' may serve as a representative figure to indicate several successive or overlapping enclosures—such as the abdominal wall, the uterine wall, and the amniotic sac—each constituting a distinct veil of concealment in which the developing human is enfolded.

The emphasis, therefore, is not merely on counting but on drawing attention to the divine orchestration involved in the stages of embryonic development.

This highlights a metaphysical truth: God's knowledge and power operate beyond the realm of human perception. Light is not a prerequisite for divine artistry. As the ultimate Creator (al-Khāliq, al-Muṣawwir), God shapes and forms life with perfect accuracy, even in obscurity.

4. Gradual Creation: A Sign of Divine Wisdom
The phrase "creation after creation" emphasizes gradual development, which is a recurring theme in the Qur'an. Human embryogenesis is not instantaneous; it proceeds through ordered stages (cf. 23:12–14). This process reflects divine wisdom: while God could create instantly, He chooses to unfold life progressively to reveal different aspects of His creative will.

Just as a book reveals its meaning one page at a time, each phase of fetal development manifests a new facet of God's power and design. This invites human contemplation and awe. The Qur'an reframes biological processes as spiritual signs (āyāt)—every detail in the womb reflects a theological reality.

5. Theological Conclusion: Lordship and Sovereignty
The verse culminates with a rhetorical proclamation:

"Such is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose sight of the truth?"

This is both a logical and spiritual appeal. Since God alone initiates life, governs its development, and provides sustenance (e.g., livestock), it is irrational and unjust to turn away from Him. The phrase "how, then, are you turned away?" or "how, then, can you lose sight of the truth/" confronts the human

tendency to forget or deny the evident truth of divine authorship.

Conclusion: Integrating Biology, Theology, and Revelation
Qur'an 39:6 masterfully integrates biological detail with spiritual insight. It calls the human being to reflect on their own origin, dependence, and design. The verse affirms:

- God as the sole source of life,
- The purposeful provisioning of the natural world,
- The mystery of embryonic development within veiled darkness, and
- The rational necessity of recognizing divine unity (tawḥīd).

Rather than offering dry theological abstraction, this verse invites embodied reflection: the very facts of our existence point us back to the One who created us.

Final message:
How is it, then, that you fail to recognize the existence of God and His countless blessings—and do not respond with faith and gratitude?
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آیت: 21

اَلَمۡ تَرَ اَنَّ اللّٰہَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَکَہٗ یَنَابِیۡعَ فِی الۡاَرۡضِ ثُمَّ یُخۡرِجُ بِہٖ زَرۡعًا مُّخۡتَلِفًا اَلۡوَانُہٗ ثُمَّ یَہِیۡجُ فَتَرٰىہُ مُصۡفَرًّا ثُمَّ یَجۡعَلُہٗ حُطَامًا ؕ اِنَّ فِیۡ ذٰلِکَ لَذِکۡرٰی لِاُولِی الۡاَلۡبَابِ ﴿۲۱﴾

Are you (O man!) not aware that it is God who sends down water from the sky, and then causes it to penetrate the earth (and gush forth) as springs? And then He brings forth thereby herbage of various hues; and then it (the herbage) withers, and you can see it turn yellow; and in the end He causes it to crumble to dust. Verily, in (all) this, there is indeed a reminder to those who are endowed with insight. (39:21)
…..

Explanation

Linguistic Exploration of Key Words:
السَّمَاءِ (as-samā'): sky, heaven, height, clouds, the atmosphere or the space above Earth from which rain descends; also the unseen world, singular as well as plural, feminine as well as masculine.

فَسَلَكَهُ (fasalakahu): thread, insert, cause to enter a path. In context: implies guided flow or systematic channeling, particularly through subsurface terrain—likely referencing aquifers or percolation into groundwater systems.
"Then, He caused it to flow as springs in the earth", etc.

يَنَابِيعَ (yanābiʿa): to gush forth or spring out. denotes springs, fountains, or natural emergences of water. Also implies sources, and it would mean water sources.

زَرْعًا (zarʿan): to sow, plant. Refers to crops, vegetation, and the entire process of plant growth as a biological and agricultural phenomenon.

أَلْوَانُهُ (alwānahu): color or variety. Here: emphasizes biodiversity—the manifold colors, forms, and types of vegetation arising from a single source of water.

يَهِيجُ (yahīj): to wither, dry up, stir violently. Indicates the stage when plants dry up, signaling senescence or death after reaching maturity.

مُصْفَرًّا (muṣfarran): to become yellow. Refers to the natural yellowing of vegetation—a sign of aging, decline, or seasonal transformation.

حُطَامًا (ḥuṭāman): meaning to break, crush. Signifies dry, brittle remains—the final stage of plant life as it disintegrates.

أُوْلِى ٱلْأَلْبَٰبِ (ulī al-albāb): Root: ل-ب-ب (l-b-b), lub means core, intellect, or essence.
Ulī al-albāb: people of reasoned, discerning intellect—those who reflect deeply and perceive beyond surface appearances, people with insight.

Explanation

This verse offers a cosmological, ecological, and spiritual reflection on the cycle of water and plant life as a sign of divine wisdom and purpose.

God causes water to descend from the sky/clouds, alluding to rainfall as part of the atmospheric water cycle. The phrase "fasalakahu yanābi'a fī al-arḍ" suggests a guided and purposeful infiltration of this water into the Earth's subsurface layers. This can be understood as the percolation into aquifers, forming underground springs and water sources that re-emerge to nourish life.

The primary source of water for springs is precipitation (rainfall). The Earth's upper soil layer is permeable (porous), allowing water infiltration, whereas the subsurface layer consists of impermeable bedrock, which restricts further downward

percolation. Consequently, rainwater percolates through the porous stratum and accumulates above the impermeable layer, forming a subterranean water reservoir known as groundwater.

This groundwater may emerge naturally at certain locations, gushing forth as springs, thereby serving as a vital water source for humans and other living organisms. Alternatively, it can be accessed through artificial extraction methods, such as well-digging.

Botanical Growth and Biodiversity:
Through this water, God brings forth "zarʿan mukhtalifan alwānuhu"—vegetation of diverse colors and forms. The Qur'an here anticipates what ecology now observes: that identical rainwater nourishes a vast diversity of life, a phenomenon governed by genetic variation, soil composition, and climatic variables.

Phenology and Plant Life Cycles:
The verse then describes the natural process of maturation and senescence: "yahīj" (the plant withers) and "muṣfarran" (turns yellow), marking the aging and drying phase. This reflects plant phenology—the science of life cycle changes in response to seasonal cues.

Entropy and Decomposition:
"ḥuṭāman" symbolizes the final disintegration, when the once-lush plant becomes dry matter, returning to the soil. This reflects the ecological cycle of decay and renewal, a foundational principle in both environmental science and spiritual metaphysics.

Call to Rational Reflection:
The verse concludes with a profound appeal: "Indeed, in this is a reminder for people of insight." It calls upon ulī al-albāb—those who think deeply, scientifically, and spiritually—to reflect

on this system as a sign of intelligent design, sustainability, and divine providence.

Summary:
Verse 39:21 is an exemplary verse where natural observation and spiritual insight converge. It depicts not only a hydrological and botanical process but also a moral and existential metaphor: that life, like plants, flourishes, fades, and returns, within a system of divine wisdom, accessible only to those who ponder deeply.

The verse presents a profound metaphor of the water cycle and plant life to draw attention to the deeper spiritual and existential truths of human life. It begins with a reference to a natural phenomenon: God sends down rain from the sky, guides it through the earth into springs and channels, causes crops of various colors to grow, which later wither, turn yellow, and finally disintegrate into dust.

This sequence mirrors the life cycle of human existence: from vitality and growth to decline and dissolution. The imagery of colorful vegetation alludes to the beauty, charm, and diversity of life, yet these are all transient and impermanent. The verse concludes by affirming that in this is a reminder (dhikrā)—a profound reflection—for those endowed with reason and insight (ūlī al-albāb).

The core message is that while life is full of blessings, variety, and visual splendor, it is ultimately ephemeral. Recognizing this impermanence calls the reflective mind to a higher consciousness: to live with belief, gratitude, ethical conduct, and awareness of accountability and final judgment.
It invites humanity to move beyond superficial attachment to the world and awaken to a higher consciousness.

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آیت: 42

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَ الَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الْاُخْرٰۤى اِلٰۤى اَجَلٍ مُّسَمًّى ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۴۲﴾

A possible explanatory translation:

…

God is the One who takes the souls (the essence of human consciousness) at the time of their (that is, souls') death (that is, their complete separation from their bodies; compete cessation of consciousness) and those whose time of death (that is, the time of their complete separation from their bodies) has not yet come), He takes them (that is, the souls) during their sleep (that is, a partial suspension of consciousness). Then, those whose death (that is, their complete separation from their bodies) He has decreed, He retains them, and those for whom He has ordained otherwise, He sends them (that is, the souls) back for a specified term (known only to Him). Indeed, in this (all) are signs for those who reflect.

…..

It is God who takes the souls at the time of their complete separation from their bodies, and those whose time of complete separation has not yet come, at the time of their partial separation from their bodies. Then, those whose time of complete separation from their bodies He has decreed, He retains them, and for whom He has ordained otherwise, He sends them back for a specified term. Indeed, in this (all) are signs for those who reflect.

….

Death of the soul: its complete separation from its body,
Sleep of the soul: its partial separation from its body.

Sleep is a daily reminder of death.

….

Explanation:

1. Linguistic Analysis of Key Terms:

- يَتَوَفَّى (yatawaffā): Root: و-ف-ى (wāw–fā–yā): Derived from "وَفٰى" (wafā); to take in full, to receive or take back something owed or due. In this context, it refers to God's completely taking possession of the soul, either temporarily (in sleep) or permanently (in death).

- ٱلْأَنفُسَ (al-anfus): Plural of nafs – self, soul, conscious personhood. Refers to the inner self that defines identity and awareness. It is the core of human identity that departs the body at death or during sleep. We can say: it is a metaphysical or spiritual entity that expresses itself as consciousness in humans; so it is the spiritual essence of human consciousness.

- مَوْتِ (Mawt): simple meaning is death, but the word mawt has many connotations; here, it expresses the complete separation of the soul from the body. It is not the annihilation of a soul. حِيْنَ مَوْتِهَا (lit. at the time of their death) means at the time of their (souls') complete separation from their bodies. This clarification is important, because what dies is not the soul but the human, and death of a soul means its complete separation from its body.

- مَنَامِهَا (manāmihā): From nawm – sleep; manām denotes the state or condition of sleep, treated here as a state where the soul is taken by God temporarily, where consciousness is suspended or withdrawn.

- فَيُمْسِكُ (fayumsiku): From amsaka – to hold, restrain, withhold. God withholds the soul if death is decreed.

- يُرْسِلُ (yursil): From arsala – to send, release, let go. Refers to God sending the soul back to the body, allowing the person to awaken and continue living.

- أَجَلٍ مُّسَمًّى (ajal musammā): Ajal – a fixed or appointed time; musammā – designated, named, set. Refers to the divinely determined duration of a person's life, known only to God.

- يَتَفَكَّرُونَ (yatafakkarūn); Root: ف-ك-ر (f-k-r) – to think, ponder, reflect deeply. Indicates that the signs in this process are accessible to those who engage in deliberate, thoughtful reflection.

2. Explanation

God is the ultimate cause behind the suspension and cessation of conscious life. At the moment of biological death, it is God who takes full possession of the soul, the essence or conscious self of a human being. However, the verse goes further: even in sleep, when the body still functions biologically, the soul undergoes a temporary form of withdrawal or suspension, akin to a partial or provisional death.

From among those whose souls are "taken" during sleep, God retains those whose time of death has arrived, meaning their souls are not returned to their bodies. For the rest, whose time has not yet come, He returns the soul to the body, allowing life to continue for a divinely appointed term.

This process suggests that life and death are not strictly biological phenomena, but involve deeper metaphysical transactions between the body and the self, all governed by

divine will. Sleep, then, becomes a daily experiential metaphor for death, and a reminder of the soul's dependence on God.

The verse ends by affirming that in this dual process, of death and sleep, are clear signs (āyāt) for those who engage in rational reflection (yatafakkarūn), highlighting the Qur'anic emphasis on contemplative thought as a pathway to spiritual and metaphysical insight.

3. It happens through a Natural process:

This entire process of souls being taken at death or during sleep, and then either retained or returned, is not arbitrary or capricious. It unfolds through the natural order established by God, according to the laws He has embedded in the fabric of creation. The will of God is not exercised through sudden interventions that break nature's flow, but rather through a system of divinely ordained processes that operate with consistency and precision.

Whether it is the phenomenon of death, the partial suspension of consciousness during sleep, or the revival upon waking, all are manifestations of God's will working through established causal patterns. These are not merely biological or neurological events, but deeply metaphysical realities governed by a higher law—God's law (sunnatullah), which is at once natural, spiritual, and ethical.

The Qur'anic expression of these realities encourages us to recognize that the continuity of life and the finality of death are both signs—ayat—for those who reflect not just on external phenomena, but on the underlying principles and meanings woven into existence itself.

4. Summary:

Verse 39:42 offers a metaphysical insight into the nature of life, death, and sleep (and conditions such as coma) as forms of soul withdrawal governed by divine agency. Biological death is the final separation, while sleep is a reversible suspension. This

rhythmic movement of the soul is a daily reminder of mortality, dependence on God, and the mystery of consciousness, meant to provoke deep reflection in those capable of sustained thought.

God is the one who causes the soul to depart from the body, either fully or partially. This process of God taking, keeping, or returning souls contains clear signs for those who think deeply: signs about life, death, the soul, divine control, and human limitation. It invites reflection on the mystery of sleep, the reality of death, and the power and knowledge of God over all life.
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سوره المومن (سوره نمبر 40)

آیت: 61

اَللّٰهُ الَّذِیۡ جَعَلَ لَـکُمُ الَّیۡلَ لِتَسۡکُنُوۡا فِیۡهِ وَ النَّهَارَ مُبۡصِرًا ؕ اِنَّ اللّٰهَ لَذُوۡ فَضۡلٍ عَلَی النَّاسِ وَ لٰـکِنَّ اَکۡثَرَ النَّاسِ لَا یَشۡکُرُوۡنَ ﴿۶۱﴾

….

It is God who has made the night (dark) for you, so that you might rest in it, and the day, He made bright (so that you might work in it). Behold, God is indeed limitless in His bounty unto human beings, but many of human beings are ungrateful. (40:61)

Explanation:

This verse highlights a fundamental principle of natural order: the alternation of night and day, each with distinct functional roles beneficial to human life. Night, characterized by darkness and stillness, is designed as a period of rest and physical renewal. In contrast, day, made visible and illuminated, facilitates activity, awareness, labor, and human interaction.

The verse emphasizes that these cycles are not random but purposefully structured by the Creator, pointing to an intelligent design embedded within nature. This reflects a key Qur'anic theme: that natural phenomena are signs (āyāt) of divine wisdom and mercy.

The concluding part of the verse draws attention to the moral dimension of human response to divine favors. Despite benefiting continuously from such structured and life-enabling systems, many people remain ungrateful, failing to

acknowledge the source of these blessings or to reflect on their deeper significance.

This verse, therefore, calls not only for contemplation of nature as a reflection of divine grace but also for an ethical response: gratitude, humility, and responsible living in accordance with the rhythms of creation.
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آیت: 64
اَللّٰهُ الَّذِیۡ جَعَلَ لَـکُمُ الۡاَرۡضَ قَرَارًا وَّ السَّمَآءَ بِنَآءً وَّ صَوَّرَکُمۡ فَاَحۡسَنَ صُوَرَکُمۡ وَ رَزَقَکُمۡ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِکُمُ اللّٰهُ رَبُّکُمۡ ۚ فَتَبٰرَکَ اللّٰهُ رَبُّ الۡعٰلَمِیۡنَ ﴿۶۴﴾

It is God who has made the earth a resting-place for you and the sky a canopy, and has formed you, and formed you so well and provided for you sustenance out of the good things (of life). Such is God, your Sustainer: hallowed, then, is God, the Sustainer of all the worlds. (40:64)
…..

Explanation:

Earth as a Stable Habitat (qarāran):
The Qur'an describes the earth as qarār—a term denoting stability, suitability, and permanence—highlighting its role as a geophysically balanced platform for life. This reflects an ecological and planetary design precisely calibrated for human habitation.

Sky as a Structure (binā'an):
The term "bināʾ", as noted in classical Arabic lexicons, signifies a structure such as a canopy, tent, or shelter—something that covers, supports, and protects. In this context, the word "samāʾ" likely refers to the atmosphere or the expanse of sky above the earth—the vast aerial envelope that surrounds the planet. This atmospheric layer functions as a protective

covering, shielding life on Earth from harmful cosmic radiation and maintaining the conditions necessary for survival.

Human Formation and Aesthetic Excellence:
The phrase fa-aḥsana ṣuwarakum emphasizes the intricate and purposeful design of the human being, not just biologically but also in terms of moral and spiritual potential. Human beings are formed with beauty, balance, and capacity, reflecting the divine intention for conscious life.
In short, God Almighty has endowed the human being with excellent intellectual and physical abilities, and has granted him a well-proportioned form and an admirable appearance.

Provision of Good Sustenance (min al-ṭayyibāt):
God's generosity is expressed through the availability of wholesome, pure, and beneficial sustenance from the natural world. This sustenance supports not only survival but human flourishing—physically, intellectually, and spiritually.

Theological Conclusion – Lord of All Realms:
The verse ends with a reminder: this perfectly ordered cosmos, the beauty of human life, and the abundance of provision are not random or autonomous—they stem from the Sustainer and Lord of all worlds (Rabb al-ʿālamīn). The phrase tabāraka Allāh signals exaltation and blessing, calling the reflective mind to gratitude, reverence, and moral responsibility.

Summary Message:
This verse invites a rational, ethical, and spiritual reflection: the harmony of the universe and the excellence of human form are signs of a perfect Creator. Acknowledging this should lead to reverence (tabāruk), gratitude, and ethical alignment with the divine order.
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آیات: 68، 69

ہُوَ الَّذِیۡ خَلَقَکُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَۃٍ ثُمَّ مِنۡ عَلَقَۃٍ ثُمَّ یُخۡرِجُکُمۡ طِفۡلًا ثُمَّ لِتَبۡلُغُوۡۤا اَشُدَّکُمۡ ثُمَّ لِتَکُوۡنُوۡا شُیُوۡخًا ۚ وَ مِنۡکُمۡ مَّنۡ یُّتَوَفّٰی مِنۡ قَبۡلُ وَ لِتَبۡلُغُوۡۤا اَجَلًا مُّسَمًّی وَّ لَعَلَّکُمۡ تَعۡقِلُوۡنَ ﴿۶۷﴾

ہُوَ الَّذِیۡ یُحۡیٖ وَ یُمِیۡتُ ۚ فَاِذَا قَضٰۤی اَمۡرًا فَاِنَّمَا یَقُوۡلُ لَہٗ کُنۡ فَیَکُوۡنُ ﴿۶۸﴾

……

…

It is He who (originally) created you out of dust, and then out of a drop (in your mothers' wombs), and then out of a clinging entity; and then He brings you forth as children (in the World); and then (He ordains) that you reach maturity, and then, that you grow old - though some of you (He causes to) die earlier: and (all this He ordains) so that you might reach an appointed term (set by Him), and that you might (learn to) use your reason. (40:67)

It is He who grants life and causes death; and when He wills a thing to be, He but says unto it, "Be" - and it is (as per His will). (40:68)

….

Explanation

Verse 67 begins by tracing the human origin from dust—a reference that may be understood both theologically and scientifically. Theologically, "dust" (turāb) symbolizes the humble and earthly origin of human life, reinforcing the Qur'anic idea of human contingency and dependence on the Creator. Scientifically, the term can be rendered as non-living matter, which was, through abiogenesis, transformed into the simplest lifeforms. The simplest lifeforms ultimately evolved into human beings via a prolonged evolutionary process.

The drop of fluid (nuṭfah) may be taken to refer to the fertilized sperm-egg cell called a zygote. The zygote developed into a clinging entity ('alaqah), which attaches itself to the uterine wall.

'Alaqah ultimately evolved into a child through a complex developmental process.

These developmental stages align with what we now understand through embryology and fetal biology. Yet the Qur'an does not detail them for scientific exposition, but rather to guide reflection on the intentionality and contingency of life itself.

From childhood, the verse describes the progression to maturity (ashudd), a stage of physical and intellectual strength, and eventually to old age (shuyūkh), signaling decline. Yet not everyone follows the full arc—some lives are taken before their time, again reinforcing human vulnerability and divine determination.

The phrase "to an appointed term" (ajal musammā) emphasizes that every stage in this biological journey—from conception to death—is part of a predetermined temporal structure. Human beings are invited to reflect on this lifecycle as a sign (āyah), a pointer to the rational necessity of belief, gratitude, and ethical living. The closing of verse 67—"that you might use reason (ta'qilūn)"—signals the Qur'an's core appeal to human intellect ('aql) and moral responsibility. The design of life is not accidental; it is pedagogical.

Verse 68 transitions into a metaphysical affirmation of divine sovereignty: God gives life and causes death, asserting that the processes of birth and mortality, though biologically described, are ultimately rooted in divine command. His creative power is absolute—"When He wills a thing to be, He only says to it 'Be', and it is." This reflects the Qur'anic conception of God's will as both transcendent and immanent: He is the source of all becoming, and His command initiates and sustains existence.

In modern philosophical terms, the verse reflects a non-mechanistic view of causality, where natural processes (such as birth and death) are not autonomous but ensouled by divine

purpose. From a cosmological standpoint, it underscores that life's emergence and cessation are not closed biological cycles but moments situated within a larger divine teleology.
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آیات: 79-81

اَللّٰهُ الَّذِیۡ جَعَلَ لَکُمُ الۡاَنۡعَامَ لِتَرۡکَبُوۡا مِنۡهَا وَ مِنۡهَا تَاۡکُلُوۡنَ ﴿۷۹﴾
وَ لَکُمۡ فِیۡهَا مَنَافِعُ وَ لِتَبۡلُغُوۡا عَلَیۡهَا حَاجَةً فِیۡ صُدُوۡرِکُمۡ وَ عَلَیۡهَا وَ عَلَی الۡفُلۡکِ تُحۡمَلُوۡنَ ﴿۸۰﴾
وَ یُرِیۡکُمۡ اٰیٰتِهٖ ۟ فَاَیَّ اٰیٰتِ اللّٰهِ تُنۡکِرُوۡنَ ﴿۸۱﴾

It is God who provides for you livestock (of various kinds), so that on some of them you may ride, and from some derive your food, (40:79)
and find (yet other) benefits in them; and that through them you may attain to the fulfillment of (many) a heartfelt need of yours, and on them as well as on ships, you are borne. (40:80)
And (thus), He displays His wonders before you: which, then, of God's wonders can you still deny. (40:81)
……

Explanation:
These verses foreground a fundamental aspect of divine providence as manifested in the natural order, specifically through the domesticated animals (Arabic: al-anʿām) that serve indispensable roles in human life. The term anʿām, derived from the root naʿm (blessing, ease, favor), originally denoted camels in pre-Islamic Arabic but subsequently came to encompass cattle, sheep, goats, and similar livestock. In this context, they are not merely economic assets but embodiments of divine grace (niʿmah), intricately integrated into the human condition and civilization.

The Qur'an highlights the multiple utilities of these creatures, including transportation and sustenance: "so that you may ride some of them, and from some you eat." This dual purpose—mobility and sustenance—reflects a broader divine intention in aligning natural forms with human need. Far from being incidental byproducts of evolution, these animals are portrayed as designed instruments of divine wisdom, situated within a purposeful, life-sustaining order.

Verse 80 expands the scope of benefits (manāfiʿ) conferred by livestock. For instance, they yield wool, leather, milk, labor, and other materials integral to human survival and well-being. Importantly, the verse acknowledges the deeper, often ineffable, dimensions of these blessings: "that you may fulfill needs lodged within your hearts." This reference (ḥājah fī ṣudūrikum) points to emotional, existential, and even spiritual dependencies, suggesting that divine gifts address not only physical requirements but also inner human longings. The verse concludes by drawing a parallel between terrestrial and maritime mobility: "and upon them and upon ships you are carried." Here, the Qur'an extends the scope of divine facilitation across land and sea, underscoring both the diversity and unity of God's provision.

Verse 81 culminates this reflection with a rhetorical question: "And He shows you His signs—so which of God's signs will you deny?" The verse transitions from description to exhortation. It summons the human intellect and conscience to recognition (maʿrifah), inviting gratitude (shukr) and humility. The signs of God are not hidden mysteries but evident phenomena embedded in the fabric of ordinary life. This verse serves simultaneously as a reminder and a reproach: divine beneficence is both overwhelming and often unacknowledged.

Theological and Ecological Reflections

The theology embedded in these verses is one of providence through design. Livestock are not arbitrary outcomes of

biological processes but signs (āyāt) of a Creator who has aligned the natural world with human need. Their domestication and cooperative functionality imply divine intentionality, inviting not exploitation but ethical reciprocity. Gratitude here is not a passive emotion but an active moral posture, one that entails both acknowledgment and responsible stewardship (khilāfah).

From an ecological perspective, these verses sketch an image of a balanced and interdependent system wherein humans, animals, and the wider environment exist in a state of divinely ordained equilibrium. The inclusion of ships—products of human craftsmanship—hints at another dimension of divine facilitation: the endowment of intellect and creativity as tools to navigate and co-shape the world. Thus, human agency is not independent of divine will but enabled by it.

In short, these verses call the reader to an integrated consciousness of the natural world as a theater of divine signs. The livestock that sustain, clothe, and transport us are not inert resources but reflections of God's mercy and wisdom. These verses are a summons to tafakkur (critical reflection), taḥammul (ethical responsibility), and shukr (grateful response)—a triad of spiritual and moral awareness essential for a just and reverent life on Earth. Recognizing the divine signs in nature is not merely an intellectual act, but a sacred obligation that binds humanity to the Creator and to the creation alike.

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An Interpretation of 41: 9-12

The discussion begins with the presentation of the Qur'anic verses in their original Arabic, followed by a precise English translation. This is then followed by a proposed interpretation that draws upon Qur'anic linguistic analysis and is informed by relevant insights from contemporary scientific knowledge. Finally, the section concludes with a critical reflection on the appropriate method for engaging with the interface between the Qur'an and modern science.

Suran Ha Mim Sajda (Surah 41)

سورہ حٰم سجدہ (سورہ نمبر 41)

آیات: 9-12

....

قُلۡ اَئِنَّكُمۡ لَتَكۡفُرُوۡنَ بِالَّذِىۡ خَلَقَ الۡاَرۡضَ فِىۡ يَوۡمَيۡنِ وَ تَجۡعَلُوۡنَ لَهٗۤ اَنۡدَادًا ؕ ذٰلِكَ رَبُّ الۡعٰلَمِيۡنَ ۚ﴿۹﴾

وَ جَعَلَ فِيۡهَا رَوَاسِىَ مِنۡ فَوۡقِهَا وَ بٰرَكَ فِيۡهَا وَ قَدَّرَ فِيۡهَاۤ اَقۡوَاتَهَا فِىۡۤ اَرۡبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيۡنَ ﴿۱۰﴾

ثُمَّ اسۡتَوٰۤى اِلَى السَّمَآءِ وَ هِىَ دُخَانٌ فَقَالَ لَهَا وَ لِلۡاَرۡضِ ائۡتِيَا طَوۡعًا اَوۡ كَرۡهًا ؕ قَالَتَاۤ اَتَيۡنَا طَآئِعِيۡنَ ﴿۱۱﴾

فَقَضٰٮهُنَّ سَبۡعَ سَمٰوَاتٍ فِىۡ يَوۡمَيۡنِ وَ اَوۡحٰى فِىۡ كُلِّ سَمَآءٍ اَمۡرَهَا ؕ وَ زَيَّنَّا السَّمَآءَ الدُّنۡيَا بِمَصَابِيۡحَ ۖ وَ حِفۡظًا ؕ ذٰلِكَ تَقۡدِيۡرُ الۡعَزِيۡزِ الۡعَلِيۡمِ ﴿۱۲﴾

Say: "Would you indeed deny Him who has created the earth in two periods? And do you claim that there is any power that could rival Him? He is the Sustainer of all the worlds?" (41:9)

For He (it is who, after initially creating the earth,) placed firm mountains in it, (towering) above its surface, and bestowed (so many) blessings on it, and equitably apportioned its means of subsistence to all who would seek it: (and all this He created) in four periods. (41:10)

Moreover, He [it is who] applied His design to the heavens, which were (yet but) smoke; and He (it is who) said to them and to the earth, "Come (into being), both of you, willingly or unwillingly!" - to which both responded, "We do come in obedience." (41:11)
And He [it is who] decreed that they become seven heavens in two periods and imparted unto each heaven its function.
And, We adorned the heaven nearest (to the earth) with luminous bodies, and made it secure: such is the ordaining of (God,) the Almighty, the All-Knowing. (41:12)
……

41:9 SAY: "Would you indeed deny Him who has created the earth in two aeons? And do you claim that there is any power that could rival Him, the Sustainer of all the worlds?"
41:10 For He [it is who, after creating the earth,] placed firm mountains on it, [towering] above its surface, and bestowed [so many] blessings on it, and equitably apportioned its means of subsistence to all who would seek it: [and all this He created] in four aeons
41:11 And He [it is who] applied His design to the skies, which were [yet but] smoke; and He [it is who] said to them and to the earth, "Come [into being], both of you, willingly or unwillingly!" - to which both responded, "We do come in obedience."
41:12 And He [it is who] decreed that they become seven heavens in two aeons, and imparted unto each heaven its function. And We adorned the skies nearest to the earth with lights, and made them secure: such is the ordaining of the Almighty, the All-Knowing.
(Muhammad Asad)
……..

41:9 Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds

41:10 He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance)
41:11 Moreover, He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."
41:12 So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge. *Abdullah Yusuf Ali)

……

Explanation:

Explanation of some key words:

Yawmayn (يَوْمَيْنِ) and Ayyām (أَيَّام):
Yawmayn (يَوْمَيْنِ): Dual form of yawm. Yawm is generally rendered as "day", but its original sense is just a "span of time" irrespective of its duration (may be short or long).
Yawmayn denotes two distinct periods of time, which may be interpreted as two epochs, two aeons, two phases, or two stages, depending on the context. It implies a dual structure within a temporal framework, often used in cosmological or developmental contexts.

Ayyām (أَيَّام): The plural form of yawm. As noted above, it is generally rendered as "day", but its original sense is just a "span of time" irrespective of its duration (may be short or long). So, ayyām broadly signifies periods of time, not confined to 24-

hour days. It can refer to epochs, phases, or stages within a larger chronological or developmental process. The Holy Qur'an itself has numerous examples of this.

Wahy (وَحْي):
Revelation: Lexically, the root w-ḥ-y signifies "to communicate swiftly" or "to signal quickly." The core idea revolves around speed and subtlety of transmission. In the Qur'anic context, wahy encompasses various forms of divine communication, not limited to verbal revelation. It can include intuitive inspiration or instinctual programming, such as when God "revealed" to the honeybee, indicating a kind of innate guidance or directive embedded in nature.

Thumma (ثُمَّ):
This conjunction has multiple rhetorical and syntactic uses in Arabic. It can indicate:

- Temporal sequence ("then," "after that")—a chronological progression in time;
- Sequential exposition ("moreover," "next")—a progression in discourse or logical argument;
- Emphasis or reassertion ("again," "furthermore")—highlighting the importance or reinforcing a previous point.

In verse 11, the usage of thumma is best understood as sequential in exposition, thus rendered as "Moreover" to reflect a logical rather than a temporal progression. (Also see, for instance, Abdullah Yusuf Ali's translation, who was a highly celebrated scholar of the Qur'an.

Al-Samāʾ (السَّمَاء):
The Arabic word samāʾ—commonly translated as "heaven" or "sky"—fundamentally conveys the idea of elevation or loftiness. Linguistically, it denotes the uppermost part of a thing. Thus, anything that is above another can be described as

samāʾ in relation to what lies beneath it, just as what is above any given samāʾ may be considered arḍ (earth) from a higher perspective.

The term carries a range of contextual meanings in the Qur'anic and classical Arabic usage. It may refer to:

- The space or atmosphere surrounding the Earth,
- Cosmic space
- Celestial bodies

Though singular in form, samāʾ is sometimes used with a plural implication, depending on context. Its formal plural is al-samāwāt (السَّمَاوَات). Grammatically, samāʾ is used variably as both masculine and feminine. Al-samāwāt (السَّمَاوَات) most probably is in the sense of multiple cosmic systems, the galaxies, stars, planets, etc. It is probable that other stars like the sun may also have solar system-like structures.

Sabaʿ (سَبْع):
The Number Seven in Arabic Usage:

In Arabic, the term sabaʿ primarily denotes the numerical value "seven". However, its significance extends beyond its arithmetical function. Classical Arabic rhetoric and Qur'anic usage employ sabaʿ not only as a literal numeral but also as a symbolic figure denoting abundance, multiplicity, and comprehensiveness.

In this broader, rhetorical usage, sabaʿ belongs to a class of numbers known as ʿadad takthīrī (عدد تَكْثِيري)—a number used idiomatically or figuratively to signify a large quantity or plurality, rather than a precise count. Similar examples in Arabic include:

- seventy (sabʿīn) and seven hundred (sabʿa miʾah)

- three (thalāthah) in some idiomatic expressions
- forty (arbaʿīn) as in the traditional age of maturity or spiritual completion

Thus, when the Qur'an refers to "seven heavens" (sabʿ samāwāt, e.g., Qur'an 2:29, 41:12), the meaning may a literal cosmological structure but also a rhetorical emphasis on vastness, order, and layered completeness.

This symbolic use of sabaʿ is deeply rooted in Semitic linguistics and literature, where the number seven frequently appears in religious, cultural, and poetic contexts to express totality, perfection, or the full scope of something.

……

Interpretation:
A comprehensive study of these verses implicitly details the creation of the Earth and the cosmos over six epochs. For a detailed analysis, refer to the author's book "The Universe, the Quran, and Science," Chapter 9. This section presents a concise interpretation.

It is crucial to recognize from the outset that, from a scientific perspective, these verses are profoundly complex. Our current understanding of the universe's creation and evolution is not yet sufficiently complete to offer definitive scientific interpretations of these verses' implications.

Some Inferences:

1. Verse 9 states that the Earth was created in two epochs. A review of the subsequent verses suggests this refers to the initial formation of the Earth.

2. Verse 10 indicates that geological transformations occurred on Earth, culminating in its current configuration. This process unfolded over four epochs. A holistic consideration of verses 9 and 10 leads to the inference that the initial two epochs mentioned in Verse 9 are subsumed within these four epochs.

3. Verse 12 states that the celestial structures (heavens/cosmos) were created in two epochs. If we interpret "heavens" as the "universe," of which the Earth is a part, then it becomes comprehensible that these two epochs represent the universe's primordial stages, before Earth emerged as a distinct planetary body.

4. Verse 11 reveals that at the stage of "Istawa ila as-Sama'" (He directed His design towards the heavens), the cosmos was in a state of "Dukhan" (smoke/gaseous state). This implies that the formation of this gaseous state had already occurred. God Almighty shaped this "Dukhan" into "seven" celestial systems over two epochs.

A Possible Creation Model:

Now, by considering these fundamental points and the creative revelations in certain other verses, an attempt can be made to derive a theory of creation. One possible theory can be stated as follows:

God Almighty brought the universe into existence from non-existence (ex nihilo, out of nothing). At a particular creative phase, it was in a gaseous state. This potentially refers to nebulae or a gas-like condition. This gas or nebula underwent evolutionary, or in other words, developmental stages, eventually forming celestial bodies, possibly galaxies. This occurred over two epochs.

The beginning of the Sun's formation might have started in the second epoch. It started to be formed from the solar nebula, as per modern cosmology.

In the emerging solar system, Earth, along with other planets, started to be formed in the third epoch.

Subsequently, the Earth gradually evolved from its primordial form towards its current configuration. Physical, chemical, and other transformations occurred; mountains emerged, the hydrological cycle was established, the atmosphere formed, conditions conducive to life became optimal, life originated, and progressively diverse plants and animals appeared. This entire process transpired over four epochs.

Evolution of Earth and Heavens:
Based on the above discussion, the chronological order of the creation of Earth and the heavens can be understood as follows:

a. Two epochs from the beginning of creation until the separation of the Earth as part of the emerging solar system. The details can be:
    - First epoch until the initial formation of galaxies.
    - Second epoch until the initial formation of our solar system within our galaxy. Different galaxies continued their evolutionary journey independently.
b. Now, Earth continues its evolutionary journey on its own. As a result of physical and chemical changes over two epochs, Earth became hospitable for life (i.e., two epochs before the commencement of life). The evolution of celestial bodies continued independently.

c. In the next two epochs, all kinds of plants and animals emerged on Earth. Finally, humans appeared.

A Possible Quranic Model of Creation:

Epoch	Creation of Earth	Creation of the Universe
1	Not yet appeared	The beginning of creation, the evolution of galaxies starts…
2	Not yet appeared, the solar system started to form from a nebula	The evolution of galaxies and stars continues…
3	Planet Earth and other planets started to form	The evolution of galaxies and stars continues…
4	Earth's formation as a planet matures	The evolution of galaxies and stars continues…
5	Geological processes continue; possibly life appears near the end of this epoch	The evolution of galaxies and stars continues…
6	Appearance of plant and animal life, appearance of humans	The evolution of galaxies and stars continues…

…..

"Al-Sama' ad-Dunya" (The Nearest Sky):
Its literal meaning is "the nearest sky." Its interpretation has been provided earlier (note on 37:6). It possibly refers to that celestial space in which our solar system is located. Here, the word "Masabih" (luminous bodies/lamps) is used. In another place, the word "Kawakib" (planets) is used (Surah 37, Verse 6):

﴿۶﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ الْكَوَاكِبِ ۙ

"Behold, We have adorned the sky nearest (to the earth) with an ornament, the planets" (37:6)

This possibly refers to the celestial bodies visible from Earth that are part of our solar system. Star-worshippers used to consider them deities, and soothsayers and astrologers claimed to know the unseen based on them, using these claims to create doubts and confusion about the revelation of the Holy Quran. The Quran declared their claims to be baseless. No satanic force can access the unseen.
The Quran refutes false divination, astrology, and soothsaying in the language of allegory. Some detail is given in the explanation of 37:6.
……..

The Qur'anic Language: Literary and Spiritual, Not Scientific
The Qur'an does not speak in the language of science, but in the elevated language of literature, symbol, metaphor, and moral guidance. Its primary purpose is not to present scientific theories of cosmology, biology, or physics, but to awaken the human intellect and conscience to the existence, power, wisdom, and oneness (tawḥīd) of God, as manifested in the natural world.

Where science seeks to explain the mechanism of how things work, the Qur'an calls attention to the meaning, purpose, and moral implications of creation.

The Qur'an employs rich literary forms and figures of speech, such as imagery, symbolism, metaphor, analogy, and phenomenological expressions (describing phenomena as they appear to the human observer, not as instruments might detect them). These are features of sacred language, meant to inspire awe, reflection, and submission, not to offer empirical formulas.

Understanding that the Qur'an speaks as a divine book of guidance, not as a textbook of science, guards us against two extremes:

- Scientific Literalism – forcing modern scientific theories onto the Qur'an, as if its verses were meant to predict or encode physics or cosmology.
- Dismissive Skepticism – rejecting Qur'anic references to nature as mythological or primitive simply because they do not conform to contemporary scientific jargon.

Instead, the Qur'an invites us to read the universe as a sign-filled text (kitāb al-kawn), just as we read the scripture as a text of guidance (kitāb al-wahy). This opens a space for dialogue, not conflict, between Revelation and Reason, Scripture and Nature, Faith and Science.

Thus, when engaging scientifically with Qur'anic verses, we must maintain this epistemological hierarchy:

- The Qur'an is timeless and certain (yaqīnī).
- Scientific theories are time-bound and tentative (ẓannī).

……

Final Reflection:

It is crucial to emphasize that the Qur'anic discourse is fundamentally spiritual, moral, and existential, not scientific in the modern, technical sense. The Qur'an does not seek to offer scientific theories or models of cosmology. Rather, its references to the creation of the heavens and the earth serve a higher purpose: to awaken human consciousness to the signs (āyāt) of the Divine, to inspire humility before the vastness of creation, and to direct human beings toward spiritual realization.

- Not a Book of Science, But a Book of Signs

The Qur'an is not a textbook of astrophysics, geology, or biology. Its language is symbolic, metaphorical, and rhetorical, designed to penetrate the soul and stir reflection rather than convey empirical data or mechanistic processes. Its aim is not

explanation, but evocation — to call the reader to reflect deeply (tadabbur) and recognize the embeddedness of all existence in Divine will and wisdom.

"Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding…" (Qur'an 3:190).

Here, the purpose of cosmological reference is not to map out a timeline of planetary evolution, but to draw attention to the awe-inspiring regularity, order, and meaning of the cosmos, and to provoke a response of gratitude, submission, and insight.

- Purposeful Creation, Not Random Mechanics

Modern cosmology often describes the origins of the universe in terms of impersonal forces, probabilities, and physical laws. The Qur'an, in contrast, presents creation as intentional, teleological, and imbued with purpose. The universe is not merely a material accident but a sign-laden arena of meaning, reflecting attributes of the Creator—His wisdom (ḥikmah), power (qudrah), mercy (raḥmah), and oneness (tawḥīd).

Hence, the Qur'anic creation narrative must be read spiritually, not just scientifically. It addresses the "why" behind existence, not only the "how."

- Spiritual Implications

Every mention of the heavens and the earth in the Qur'an is embedded within a broader spiritual context, calling humanity to realize:

- ✓ the transience of the material world,
- ✓ the majesty of divine governance,
- ✓ the accountability of human beings,
- ✓ and the invitation to faith, reflection, and submission.

For example, Qur'an 67:3,4 describes the perfection of the heavens not for astrophysical detailing but to invite the human gaze to witness the signs of a perfect Creator:

"He who created seven heavens in harmony. You do not see in the creation of the Most Merciful any inconsistency. So, return your vision—do you see any defect?"

This is not scientific curiosity; it is a call to spiritual perception.

- Flexible Vocabulary for Timeless Relevance

The Qur'an uses language that is accessible, evocative, and timeless. Terms such as samā' (heaven), arḍ (earth), dukhān (cosmic smoke), and miẓān (balance) are not scientifically technical but semantically rich, allowing resonance across eras and cultures.

This very openness of language enables the Qur'an to speak meaningfully across generations, including the modern scientific age, not by offering equations, but by guiding orientation.

- Guiding the Soul, Not Just the Mind

In light of the above, any attempt to correlate Qur'anic cosmology with modern science must remain secondary and tentative, never overriding the primary spiritual and moral function of revelation. The Qur'an does not ask: How did the Big Bang occur? It asks: What does this vast, expanding universe tell you about your Creator, and about your own fleeting place within it?

Thus, scientific interpretation can serve as a means to deepen awe and wonder, but it must never displace the spiritual center of the Qur'anic message: that all creation is a sign (āyah) pointing to the Divine, and that human beings are called not merely to study the stars, but to walk rightly under them.

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آیات: 37، 38

وَ مِنۡ اٰیٰتِہِ الَّیۡلُ وَ النَّہَارُ وَ الشَّمۡسُ وَ الۡقَمَرُ ؕ لَا تَسۡجُدُوۡا لِلشَّمۡسِ وَ لَا لِلۡقَمَرِ وَ اسۡجُدُوۡا لِلّٰہِ الَّذِیۡ خَلَقَہُنَّ اِنۡ کُنۡتُمۡ اِیَّاہُ تَعۡبُدُوۡنَ ﴿۳۷﴾
فَاِنِ اسۡتَکۡبَرُوۡا فَالَّذِیۡنَ عِنۡدَ رَبِّکَ یُسَبِّحُوۡنَ لَہٗ بِالَّیۡلِ وَ النَّہَارِ وَ ہُمۡ لَا یَسۡـَٔمُوۡنَ ﴿۳۸﴾

41:37 And, among His signs are the night and the day, and the sun and the moon: (hence, O people!) do not prostrate yourselves in worship before the sun or the moon, but prostrate yourselves in worship before God, who has created them - if it is Him whom you (really) worship.
41:38 But, if they are too proud (to prostrate before Him), then (let them know, O Prophet that) those who are with your Sustainer extol His limitless glory by night and by day, and never grow weary (thereof).
….

Explanation:

In verses 41:37,38, the Qur'an presents a theological interpretation of natural phenomena. specifically, the alternation of night and day, and the presence of the sun and the moon, as signs (āyāt, indications, indicators, pieces of evidence, messages) of a meaningful and ordered cosmos. These verses emphasize that the regularity and structure observed in the universe are not random or self-sustaining, but are instead indications of a transcendent Creator who governs and sustains all things.

Verse 37 identifies the celestial bodies not as autonomous divine powers, but as created objects within a broader cosmic order. Historically, many cultures viewed the sun and moon as deities, attributing to them independent authority over human and natural events. The Qur'an explicitly rejects this, directing worship not toward these visible objects, but toward the God who created them. The instruction—"Do not prostrate to the sun or the moon, but prostrate to God who created them"—serves as both a rejection of idolatry and an affirmation of divine oneness (tawḥīd).

In this context, the term sajdah (prostration) represents more than a ritual act; it symbolizes ultimate submission, reverence, and acknowledgment of authority. The Qur'anic injunction to prostrate only before God implies that all worship should be directed to the Creator, not to any part of the created world, regardless of its grandeur or influence.

Verse 38 continues this reflection by acknowledging that while some human beings may reject divine authority out of arrogance, the rest of creation does not. The phrase "those who are with your Sustainer" (الَّذِينَ عِندَ رَبِّكَ) may be interpreted to include all the sincere servants of God (such as the Holy Prophets of God and their sincere followers) as well as all elements of the natural world. While the sincere servants of God continuously glorify Him in conscious worship, natural forces—such as the movements of celestial bodies, physical laws, and biological systems—follow divine creational (*takwini*) commands without deviation. In this way, nature becomes a reflection of God's order, even if some human beings act contrary to it.

The message here is that while human beings have free will and may choose to reject divine guidance, the natural world functions in perfect conformity to God's command. In this way, the universe itself becomes a model of obedience and

harmony, offering a standard by which human moral and spiritual behavior can be measured.

These verses illustrate a key aspect of the Qur'anic worldview: nature is not spiritually neutral. Rather, it is saturated with meaning and serves as a vehicle for divine communication. Everything in the natural world—from planetary cycles to ecological systems—acts as a sign pointing back to the Creator. Human beings are invited to reflect on these signs not for the sake of scientific inquiry alone, but to arrive at a deeper spiritual and existential awareness.

Thus, the Qur'an encourages a holistic cosmology in which scientific knowledge and spiritual insight are integrated. The ultimate goal is not merely to understand how the universe works, but to recognize what it means—and what it demands—of human beings in terms of humility, gratitude, and devotion to God.
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وَ مِنۡ اٰيٰتِهٖۤ اَنَّكَ تَرَى الۡاَرۡضَ خَاشِعَةً فَاِذَاۤ اَنۡزَلۡنَا عَلَيۡهَا الۡمَآءَ اهۡتَزَّتۡ وَ رَبَتۡ ؕ اِنَّ الَّذِىۡۤ اَحۡيَاهَا لَمُحۡىِ الۡمَوۡتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿۳۹﴾

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41:39 And, among His signs is this: you (O man!) see the earth lying desolate - and lo! when We send down water upon it, it stirs and swells [with life]! Verily, He who brings it to life can surely give life to the dead: for, indeed, He has the power to will anything.

….

Explanation:

This verse draws attention to a profound analogy embedded in the natural world. It links a familiar phenomenon—the revival

of barren earth after rainfall—with a metaphysical reality: the resurrection of the dead. The Quran uses this image not merely as a metaphor but as an ontological sign (āyah) that illustrates God's creative and regenerative power.

The "earth lying desolate" (al-arḍ khāshiʿah) refers to dry, lifeless land, seemingly devoid of activity or potential. Yet, when rainwater—a symbol of divine mercy—is sent down upon it, the earth begins to stir (ihtazzat) and swell (rabat), bringing forth vegetation and life. This imagery is both visual and dynamic, evoking a sudden transformation that reflects an inner vitality waiting to be awakened.
The meanings of ihtazzat ("stir," "thrill") and rabat ("swell," "grow," "increase") have been explained earlier. These terms may refer to the actual physical movement and swelling of the soil as it absorbs water and activates biochemical processes within dormant seeds. Alternatively, they may have been employed metaphorically to describe the gentle swaying of vegetation in the wind and the "rising" of the earth through the visible growth and flourishing of plant life.

The Quran then draws a direct conclusion: the same power that revives the earth can—and will—revive human beings after death. This is not merely an abstract theological claim; it is supported by empirical observation. Just as life emerges from the seemingly dead earth, so too can life be restored after physical death. The transition from barrenness to fertility becomes a mirror for the transition from death to life in the hereafter. The "dead" hear may mean the "dead of hearts", as we can see in Muhammad Asad's translation of the verse.

The verse concludes with the affirmation: "Indeed, He has power over all things" (inna-hū ʿalā kulli shayʾin qadīr). This establishes that God's power is not limited by human expectations or empirical constraints. What may appear impossible to human logic—such as human resurrection—is entirely within the scope of divine will.

Spiritual and Scientific Integration:
From a spiritual perspective, this verse reinforces one of the Quran's central theological themes: the certainty of resurrection and the absolute sovereignty of God. It appeals to reason by pointing to observable natural processes, yet transcends material explanations by directing attention to the divine will behind them.

From a scientific viewpoint, the imagery aligns with observable ecological phenomena. Rainwater triggers biochemical processes in soil, activating dormant seeds, microbes, and organic compounds, leading to the regeneration of ecosystems. While modern science explains the mechanism, the Quranic text draws attention to the meaning and purpose behind the process.

Thus, verse 41:39 offers a compelling example of how the Quran uses natural signs as epistemic bridges between the physical and metaphysical realms. It invites reflection on the interconnectedness of creation, the cycle of life and death, and the continuity of divine power in both this world and the next. The resurrection is thus not a speculative concept but a continuation of patterns already evident in nature—signs accessible to both the heart and the intellect.
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آیت: 53
سَنُرِيۡهِمۡ اٰيٰتِنَا فِى الۡاٰفَاقِ وَ فِىۡۤ اَنۡفُسِهِمۡ حَتّٰى يَتَبَيَّنَ لَهُمۡ اَنَّهُ الۡحَـقُّ‌ؕ اَوَ لَمۡ يَكۡفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَىۡءٍ شَهِيۡدٌ ﴿۵۳﴾

In time, We will show them Our signs in the utmost horizons (of the external world) as well as in their own selves, so that it will become clear unto them that this (the Qur'an) is indeed the

truth. Does your Sustainer (O Prophet!) not suffice as a Witness for everything (including this revelation)? (41:53)
……..
We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things. (Muhammad M. Pickthall)

Explanation:

An explanatory translation:
"In time, We will show people Our signs in the outer world as well as in their own selves, to the extent that it will become clear unto them that this (the Qur'an) is indeed the truth. Is your sustainer (O Prophet!) not sufficient as a Witness for everything (including this revelation) (of course, He is)".

This verse presents a powerful epistemological promise: that divine truth will be increasingly revealed to humankind through the progressive unveiling of signs (āyāt) in two realms—the external world (fī al-āfāq) and the inner self (fī anfusihim). These signs, according to the Qur'an, are not limited to miraculous events but include natural, observable realities across the cosmos and within human experience. The verse anticipates that sustained inquiry into the natural and human sciences will eventually lead to the realization that the Qur'an—and by implication, the Divine message it conveys—is indeed grounded in truth (al-ḥaqq).

"Signs in the Horizons"
The phrase "āyāt in the horizons" encompasses the vast domains of the physical universe: astronomy, cosmology, earth sciences, and all that pertains to the observable environment beyond the individual. It anticipates a growing human capacity to observe, measure, and reflect upon phenomena such as the structure of galaxies, the fine-tuning of universal constants, the origin of life, and the order embedded in natural laws. These are

framed not as religious distractions or neutral facts, but as manifestations of divine intentionality—epistemic bridges between empirical knowledge and metaphysical truth.

"Signs Within Themselves"
Simultaneously, "āyāt within themselves" draws attention to the domains of human biology, consciousness, psychology, and inner moral awareness. The complexity of the human brain, the emergence of language, the nature of consciousness, the sense of meaning and transcendence—all serve as internal indicators of a purposeful design that points beyond mere materiality. These inner signs complement the external ones, offering a holistic view in which scientific understanding of the self converges with spiritual insight.

The Convergence of Revelation and Discovery
The final clause—"until it becomes clear to them that it is the Truth"—suggests that the process of unveiling truth is gradual, cumulative, and rational. It does not ask for blind faith, but proposes that faith may emerge as the logical conclusion of sustained reflection upon the signs embedded in the fabric of reality. The "Truth" here (al-ḥaqq) refers not only to the Qur'an's message, but to the underlying reality it unveils—an ontological claim that all existence is grounded in a single, intelligent Source.

Divine Witness and Human Responsibility
The verse ends with a rhetorical question: "Is it not enough that your Sustainer is witness over all things"? ("Does your Sustainer (O Prophet!) not suffice as a Witness for everything")? (of course, He is (of course, He does)). This reminds the reader that divine reality is not contingent upon human recognition. Even if humanity delays or resists acknowledging the truth, God remains ever-present and ever-aware. The verse thus balances the encouragement of empirical exploration with the humility that human knowledge operates within the bounds of a witnessed, divinely sustained cosmos.

Thus, verse 41:53 offers a profound integration of spiritual theology and empirical inquiry. It not only legitimizes scientific exploration as a path toward deeper metaphysical insight, but also situates human beings within a universe saturated with meaning. This verse may be read as a call for a unified epistemology—one that values both revelation and rational investigation, and sees no contradiction between studying the cosmos and affirming the Creator who sustains it.
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Surah Shura, Surah 42

سورہ شوریٰ (سورہ نمبر 42)

آیات: 11، 12

فَاطِرُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ جَعَلَ لَکُمۡ مِّنۡ اَنۡفُسِکُمۡ اَزۡوَاجًا وَّ مِنَ الۡاَنۡعَامِ اَزۡوَاجًا ۚ یَذۡرَؤُکُمۡ فِیۡہِ ؕ لَیۡسَ کَمِثۡلِہٖ شَیۡءٌ ۚ وَ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ ﴿۱۱﴾
لَہٗ مَقَالِیۡدُ السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ یَبۡسُطُ الرِّزۡقَ لِمَنۡ یَّشَآءُ وَ یَقۡدِرُ ؕ اِنَّہٗ بِکُلِّ شَیۡءٍ عَلِیۡمٌ ﴿۱۲﴾

42:11 The Originator [is He] of the heavens and the earth. He has given you mates of your own kind just as [He has willed that] among the beasts [there be] mates - to multiply you thereby; [but] there is nothing like unto Him, and He alone is all-hearing, all-seeing.
42:12 His are the keys of the heavens and the earth: He grants abundant sustenance, or gives it in scant measure, unto whomever He wills: for, behold, He has full knowledge of everything.
……

Explanation:

"He is the Originator of the heavens and the earth."
The term "Fāṭir" (فَاطِر) is derived from the root fa-ṭa-ra, which conveys the idea of splitting open, cleaving, or initiating something without precedent. In Qur'anic usage, it signifies God as the one who brought the entire cosmos into existence by an act of primordial origination. The phrase "the heavens and the earth" (as-samāwāt wa al-arḍ) functions as a metonym

for the universe—a comprehensive reference to all created reality, including celestial bodies, physical laws, space-time, and terrestrial life. This Qur'anic view anticipates, in abstract terms, what modern cosmology describes as the emergence of the universe *ex nihilo*—from a state of non-being into being.

"He has given you mates of your own kind just as [He has willed that] among the beasts [there be] mates - to multiply you thereby".

This verse points to the biological principle of pairedness and sexual reproduction as part of divine design. Human beings and animals reproduce through complementary pairs—azwāj—which is an essential mechanism for the continuation of species. This points to a unifying biological and ecological law, whereby life propagates through duality and generative interaction. Yet while creation is marked by duality and diversity, God Himself is beyond all forms of comparison.

"There is nothing whatsoever like unto Him, and He is the All-Hearing, the All-Seeing."

This is a foundational theological assertion in Islamic metaphysics: God is absolutely transcendent. The phrase laysa ka-mithlihi shayʾ is a deliberate double negative in Arabic, emphasizing radical incomparability. God is not merely unlike any created thing—nothing is even like the likeness of Him. This rules out anthropomorphism and affirms the doctrine of tanzīh (absolute incomparability). And yet, God is not absent or disconnected: He is intimately aware of creation—He sees and hears all things. This balance of transcendence and immanence is a hallmark of Qur'anic theism.

"To Him belong the keys of the heavens and the earth."

The "keys" (maqālīd) symbolize ultimate control and authority over all cosmic processes—laws, systems, outcomes, and

domains of knowledge. God governs the inner workings of the universe, both visible and unseen. This includes not only the physical order but also the distribution of sustenance—material, spiritual, and intellectual.

"He expands provision for whomever He wills, and restricts it for whomever He wills. Indeed, He is fully knowing of all things."

Everything in the universe, including human civilization, is governed by Divine laws.

Concluding Insights
Cosmic Origination: The Qur'an presents a monotheistic cosmology in which the universe has a purposeful origin by a transcendent Creator, without precedent or external model.

Biological Reproduction: The pairing of beings is part of divine order, enabling the continuity of life, and reflecting a deep structure within nature.

Divine Uniqueness: God is utterly unique—there is no analogy, form, or likeness that applies to Him. He transcends all categories of created being.

Immanent Governance: Despite His transcendence, God is not removed from the universe; He is the conscious Sustainer, intimately involved in its operation.

Epistemological Humility: Human understanding of divine justice and provision is limited. In the universe, nothing is random or chaotic; but everything occurs according to Divine laws.

آیت 29

وَ مِنۡ اٰیٰتِہٖ خَلۡقُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ مَا بَثَّ فِیۡہِمَا مِنۡ دَآبَّۃٍ ؕ وَ ہُوَ عَلٰی جَمۡعِہِمۡ اِذَا یَشَآءُ قَدِیۡرٌ ﴿۲۹﴾

42:29 And, among His signs is the creation of the heavens and the earth, and of all the living creatures which He has caused to multiply throughout them: and, He has the power to gather them together whenever He wills.

Explanation:

Verse (42:29):

.This verse points to three interlinked theological and cosmological themes: divine creativity, the widespread distribution of life, and the potential for future convergence of all created beings.

As-smaawaat: plural of as-sama, meaning heavens, heavenly bodies, cosmic system, etc.

The term "dābbah" (دَابَّة), derived from the root d-b-b, refers broadly to any living being that moves or creeps along the earth. In Qur'anic usage, it generally designates animate life, especially sentient or mobile organisms. However, linguistically and contextually, it is not limited to terrestrial creatures; it can encompass all life forms—macroscopic and microscopic, including microorganisms, humans, animals, and, in a broader sense, even plant life, since movement at the cellular and developmental levels (growth, phototropism, cellular transport) can also be categorized as a form of "motion." The reference to "dābbah" as being dispersed across the heavens and the earth opens the conceptual possibility that life is not confined to Earth, but may also exist elsewhere in the cosmos.

Scientific Implication:
This verse anticipates, in a spiritually grounded but open-ended way, the modern scientific pursuit of extraterrestrial life. The expression “what He has spread throughout them” (مَا بَثَّ فِيْهِمَا) strongly suggests a plurality of life forms possibly inhabiting other celestial domains beyond our planet—i.e., the broader universe. In this sense, the Qur’an invites human reflection on the cosmic distribution of life as a divine sign (āyah), and not merely a terrestrial phenomenon.

Theological Implication:
The phrase "He is capable of gathering them whenever He wills" (وَ هُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ) offers multiple layers of meaning:

Eschatological: This primarily refers to God's ability to resurrect and gather all living beings on the Day of Judgment, regardless of where or when they lived. It affirms the Qur'anic doctrine of accountability and resurrection, emphasizing God's absolute will and omnipotence.

Inter-world Connectivity: Secondarily, this phrase may imply the future possibility of contact or convergence between life forms originating on Earth and those on other celestial bodies. The Qur’an does not explicitly describe such interaction but does not preclude it. The potential for cosmic unity or communion under divine ordinance is thus subtly suggested.

Thus, verse 42:29 presents a profound reflection on creation, life, and divine power, one that resonates with both spiritual insight and scientific imagination. It acknowledges the multiplicity of life across the cosmos and affirms God's power to unite all life forms—either in a final eschatological assembly or possibly through future interplanetary or interspecies communication. In this way, the verse stands as both a sign of faith and a stimulus for cosmic inquiry, harmonizing religious belief with an open-ended view of the universe.

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آیات: 32، 33

وَ مِنۡ اٰیٰتِہِ الۡجَوَارِ فِی الۡبَحۡرِ کَالۡاَعۡلَامِ ﴿۳۲﴾
اِنۡ یَّشَاۡ یُسۡکِنِ الرِّیۡحَ فَیَظۡلَلۡنَ رَوَاکِدَ عَلٰی ظَہۡرِہٖ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّکُلِّ صَبَّارٍ شَکُوۡرٍ ﴿۳۳﴾

42:32 And among His signs are the ships that sail like [floating] mountains through the seas,
42:33 if He so wills, He stills the wind, and then they lie motionless on the sea's surface - [and] herein, behold, there are signs indeed for all who are wholly patient in adversity and deeply grateful [to God].

Explanation:

Linguistics:
"Al-Jawāri" (ٱلْجَوَارِ) is the plural of jāriyah, referring to things that move or flow. In this context, it means ships or vessels that glide upon the sea's surface.

"Al-Aʿlām" (ٱلْأَعْلَٰمِ) is the plural of ʿalam, meaning "markers" or "landmarks." It can denote mountain-like forms that are prominently visible. Thus, ships are likened to floating mountains, highlighting their grandeur, bulk, and visibility from afar, a metaphoric yet precise simile, especially applicable to large sailing vessels.

Scientific insight:
This verse is deeply rooted in observational natural phenomena:

The movement of traditional sailing ships is entirely dependent on wind currents, a system regulated by atmospheric physics,

governed by solar heating, the rotation of the Earth, and oceanic influences.

When winds cease—something still observed today—ships, particularly sailboats, may become stranded or drift slowly. This serves as a reminder of human dependence on natural forces and the Creator who governs them.

While modern ships rely on engines, the role of wind and weather remains critical in navigation, meteorology, and maritime planning.

Spiritual and Ethical Reflection:
God points to two moral and spiritual qualities required to discern these cosmic signs:

- Ṣabbār (صَبَّار) – One who exercises immense patience and perseverance. This includes:
    - The endurance required for long voyages at sea.
    - The intellectual patience to reflect, observe, and discover natural laws.
    - The spiritual patience to recognize one's dependence on a higher order.

- Shakūr (شَكُور) – One who is profoundly grateful. This involves:
    - Gratitude not just in emotion but in action—through humility, ethical living, and awe before divine wisdom.
    - Appreciating the regularity and favor of natural forces, such as wind, tides, and climate patterns.

    In essence, gratitude (shukr) in the Qur'anic worldview is not merely an inner feeling—it is the response of a

conscious, morally attuned mind recognizing divine order and beneficence.

Deeper Implications:
Divine Sovereignty over Natural Laws: The ability of God to still the wind (or activate it) signifies His mastery over what we consider natural or "automatic" processes. This challenges any notion that nature operates independently of divine will.

Signs (Ayāt) in Nature: The Qur'an frequently calls attention to natural phenomena—here, the wind and sea—as signs (āyāt). These are not merely beautiful occurrences but are embedded with intellectual and moral significance for those prepared to contemplate.

Technological Relevance: While today's ships are motorized, they still operate within natural systems—currents, weather, and even fuel dependencies rooted in Earth's resources. Hence, the broader principle holds: human endeavor remains subject to the laws of nature, which in turn point to a higher, sustaining intelligence.

The fact is that to truly contemplate the mysteries of the cosmos, to observe them with insight, to reflect upon them with depth, and to extract from them meaningful conclusions—one must possess the soul of a ṣabbār: one who endures with unwavering patience and resolute perseverance; and the heart of a shakūr: one who is profoundly grateful, a true appreciator of the divine blessings, and an exemplar of lived gratitude.

Indeed, the very act of uncovering the secrets of the universe is itself a form of gratitude—for to know is to revere, and to arrive at such knowledge demands sustained, arduous effort, guided by patience and lit by thankfulness.

Thus, these verses serve as a profound meditation on human dependence on God, divine control, and the moral qualities

necessary for understanding the universe. They connect natural regulation (the winds, the sea) with human humility, inquiry, and spiritual awareness, urging believers to reflect with patience and thankfulness. The ability to perceive such signs requires not only intellect but also moral and spiritual readiness—an enduring Qur'anic principle.

……

A metaphorical message:

In this verse, we may discern a profound metaphor for the human sojourn through the vast and often unpredictable ocean of life. Just as ships—majestic as mountains—traverse the seas under the invisible guidance of wind, so too does the human soul navigate the currents of existence under the unseen will of the Divine. The stilling of the wind, rendering mighty vessels motionless, mirrors those moments in life when human effort falters and the journey halts—not by failure of will, but by a greater decree. It is in such moments that the attributes of ṣabbār (deep, persevering patience) and shakūr (profound, active gratitude) become essential. For only those who endure with steadfast resolve and respond with grateful consciousness can truly perceive the signs scattered across the surface of creation and the depths of being.

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Surah al-Zukhruf, Surah 43

سوره الزخرف (سوره نمبر 43)

آیات: 10- 12

الَّذِیۡ جَعَلَ لَکُمُ الۡاَرۡضَ مَہۡدًا وَّ جَعَلَ لَکُمۡ فِیۡہَا سُبُلًا لَّعَلَّکُمۡ تَہۡتَدُوۡنَ ﴿۱۰﴾
وَ الَّذِیۡ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنۡشَرۡنَا بِہٖ بَلۡدَۃً مَّیۡتًا ۚ کَذٰلِکَ تُخۡرَجُوۡنَ ﴿۱۱﴾
وَ الَّذِیۡ خَلَقَ الۡاَزۡوَاجَ کُلَّہَا وَ جَعَلَ لَکُمۡ مِّنَ الۡفُلۡکِ وَ الۡاَنۡعَامِ مَا تَرۡکَبُوۡنَ ﴿۱۲﴾

43:10 He it is who has made the earth a cradle for you, and has provided for you pathways thereon, so that you may find ways (to travel (from one place to another)).
43:11 And He it is who sends down, again and again, waters from the sky in due measure: and, We raise therewith dead land to life, thus will you be brought forth (from the dead).
43:12 And He it is who has created all different kinds of things. And He [it is who] has provided for you all those ships and animals whereon you ride.
….

Explanation:

The Earth as a Cradle (مَہۡدًا):

The Arabic word mahd signifies a cradle (a structured habitat for life), that is, a gentle, stable, and protective place in which a child is nurtured and grows. This metaphor reflects the Earth's suitability for life: its surface is spread out, leveled, and provisioned to support human existence. It evokes an image of planetary design that is not accidental but finely tuned to serve as a dwelling place for conscious beings.

From a scientific standpoint, Earth's geophysical and orbital features, such as its axial tilt, rotational dynamics, magnetic shielding, atmosphere, and hydrosphere, collectively enable it to act like a "cosmic cradle."

In this metaphor, Earth itself may be seen as a vast celestial swing, suspended in gravitational balance, moving in orbit around the sun, carrying life as its entrusted cargo.

Pathways on Earth (سُبُلًا):

The plural word subul (paths) refers both to physical routes and to existential or intellectual ways of orientation. These include roads, valleys, mountain passes, and sea lanes—natural topographical features that allow human mobility and commerce.

On a broader metaphysical level, the verse also alludes to the divinely embedded systems and structures—physical, moral, and spiritual—that enable humankind to journey toward knowledge, wisdom, and ultimately divine awareness (Ma'rifah; cognizance).

In modern terms, these "paths" encompass transportation systems, ecological corridors, migration routes, as well as ethical frameworks, scientific laws, and cognitive pathways that allow for both material development and spiritual navigation.

Water from the Sky in Due Measure:

Verse 43:11 draws attention to the hydrological cycle: rain descends from above "in due measure" (bi-qadar), indicating a precisely calibrated ecological balance. Water falls not randomly, but in patterns governed by physical laws (gravity, evaporation, pressure differentials) that regulate rainfall and sustain ecosystems.

The phrase "with it We bring dead land to life" links ecological renewal to the theological doctrine of resurrection. Just as arid land becomes fertile after rainfall, so shall human beings—after their death—be revived. The natural cycle of dormancy and revival is presented as a sign, or āyah, of life after death.

Scientifically, this can be seen as a metaphor rooted in ecological observation: seeds lying dormant in soil are awakened by water. Similarly, dead humans will be brought forth to life by divine command.

Meaning of Sama (سماء):
As explained in many other places, the Arabic term samā' (سماء) is deeply rooted in the concept of elevation or height. It is not limited to a single referent but is employed in a variety of contexts, all of which share the underlying notion of "that which is above." In Arabic usage, samā' refers broadly to anything situated above the observer.

In the Qur'an, samā' is frequently mentioned in relation to rain. The phrase "sending down water from the samā'" (anzala mina al-samā' mā'an) typically signifies the descent of rain from above. However, this "above" may refer to multiple levels, such as clouds, atmosphere, the space surrounding the earth from where rain falls and in which birds fly, or simply in the sense of height. Most precise meaning may possibly be the clouds. They are at the height and they are the actual physical source of rain.

Again, due to this fundamental association with height, samā' is also used metaphorically and literally in several everyday contexts. For instance, the roof of a building is referred to as samā', the term may even be used to refer to rain itself (e.g., Surah Nūḥ, 71:11) as it originates from above.

It is also used in the sense of universe, heavenly bodies, as well as metaphysical or spiritual world (the unseen world).

Creation in Diverse Kinds (اَلْأَزْوَاجَ كُلَّهَا):

The Arabic term azwāj, while frequently rendered as "pairs" or "male and female," carries a broader semantic field in this context—referring not merely to sexual complementarity, but to the creation of all kinds or varieties of things. The phrase "الْأَزْوَاجَ كُلَّهَا" thus points to the principle of ontological and functional diversity in the natural world. God, it asserts, has brought into being a multiplicity of forms, types, categories, and species—both living and non-living. This creative diversity is observable in biological reproduction and ecological interdependence, but also extends into the structure of physical matter (positive and negative charges, polarity, particle duality), psychological states (joy and sorrow, fear and hope), and even moral and metaphysical categories (light and darkness, truth and falsehood). In this verse, the Qur'an affirms that the universe is not monolithic but diversified by divine design, and that this diversity is an intentional feature of reality. Such multiplicity underscores not chaos, but harmony through differentiation—revealing an underlying unity within variety, and pointing to the wisdom of a Creator who delights in complexity and balance.

Means of Transportation:

Verse 43:12 highlights God's provision of means of transport—ships and animals. In the historical context, these were the main technologies enabling mobility, trade, pilgrimage, and exploration. In a broader view, the verse underscores the divine origin of the human capacity to innovate and adapt natural resources for ease and efficiency of movement.

From horses and camels to ships and, by extension, modern vehicles, the Qur'an recognizes transportation as a fundamental human need and divine gift. This reflects an understanding that civilization depends on the capacity to traverse space—whether on land, sea, or air—and that this capacity is ultimately enabled by the structures placed by the Creator in the world and the human mind.

A Metaphor for Life's Journey:
These verses combine cosmological observation, ecological interdependence, and spiritual symbolism. The earth as cradle, the pathways as guidance, water as life-giver, diversity in creation, and rides as facilitation—together form a profound metaphor for human life as a journey through a divinely orchestrated world. In this worldview, creation is not an inert backdrop, but a dynamic, purposeful, and intelligible system designed to support the moral and spiritual progress of humanity.

In the language of science and religion, the Qur'anic text offers a cosmography that is simultaneously physical and metaphysical: it situates the human being within a finely balanced planetary system, imbued with meaning, purpose, and ultimate accountability.
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سورہ الجاثیہ (سورہ نمبر 45)

آیات: 3-5

اِنَّ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ لَاٰیٰتٍ لِّلۡمُؤۡمِنِیۡنَ ؕ﴿۳﴾
وَ فِیۡ خَلۡقِکُمۡ وَ مَا یَبُثُّ مِنۡ دَآبَّۃٍ اٰیٰتٌ لِّقَوۡمٍ یُّوۡقِنُوۡنَ ۙ﴿۴﴾
وَ اخۡتِلَافِ الَّیۡلِ وَ النَّہَارِ وَ مَاۤ اَنۡزَلَ اللّٰہُ مِنَ السَّمَآءِ مِنۡ رِّزۡقٍ فَاَحۡیَا بِہِ الۡاَرۡضَ بَعۡدَ مَوۡتِہَا وَ تَصۡرِیۡفِ الرِّیٰحِ اٰیٰتٌ لِّقَوۡمٍ یَّعۡقِلُوۡنَ ﴿۵﴾

45:3 Behold, in the heavens as well as on earth there are indeed signs for all who (are willing to) believe.
45:4 And in your own creation (O humankind), and in (that of) all the creatures which He scatters abroad, there are signs for people who seek certainty (in the existence of God).
45:5 And in the succession of night and day, and in the means of subsistence which God sends down from the skies, giving life thereby to the earth after it had been lifeless, and in the circulation of the winds: (in all this) there are signs for people who use their reason.
……

Explanation:

These verses form a profound tripartite appeal, directed respectively to:
(1) those open to faith (المؤمنين),
(2) those who yearn for conviction (یوقنون), and
(3) those who engage in reasoned reflection (یعقلون).

Together, they comprise a coherent Quranic epistemology—an integrated method of knowing that harmonizes faith, certainty, and intellect. Rather than demanding blind acceptance, the Qur'an appeals to universal, observable realities and presents them as signs (āyāt, portents, indications, indicators, pointers, messages, etc.) pointing to the existence, oneness, and sustaining power of God.

Cosmological Signs: The Heavens and the Earth (Verse 3)
The first verse draws attention to the entire cosmos—"the heavens and the earth"—a classical Quranic idiom for all that exists above and below, encompassing the whole physical universe. The verse affirms that this vast, ordered, and intelligible creation is filled with signs (āyāt) of the divine presence and power.

However, these signs are not self-interpreting. Their meaningfulness depends upon the moral and spiritual receptivity of the observer. The verse explicitly qualifies that they are signs "for those who (are willing to) believe"—i.e., for those who remain open to transcendent meaning. Without this predisposition, even the most wondrous cosmic phenomena remain spiritually inert.

Biological and Anthropological Signs: Human Beings and Living Creatures (Verse 4)
The second verse narrows the focus from the macrocosm to the microcosm: from the vastness of the heavens to the human self and the diversity of earthly life. It invites reflection on:

Human creation: Our physical, intellectual, spiritual, emotional, social, and moral complexity; the unique integration of mind, body, and consciousness.

The dispersal of creatures (دابّة): A reference to the ecological spread, diversity, and specialization of animal life on Earth.

These are not simply marvels of biology or evolutionary processes; they are teleological signs—that is, signs that point beyond themselves to intentionality, design, and a purposeful Creator. Yet again, they reveal themselves only to those "who seek certainty"—those not content with surface-level explanations but who pursue existential and metaphysical depth.

Ecological Signs: Time, Rain, Growth, and Wind (Verse 5)
This final verse presents signs drawn from recurring natural cycles and climatic phenomena, structured around:

- The alternation of night and day: A symbol of time, regularity, and the Earth's axial rotation—a precise, finely tuned rhythm essential for life.
- Rainfall from the sky: Here described as "(means of) sustenance" (رزق), encompassing not just water but its function as a life-enabling agent.
- Revival of dead land: A reference to vegetation growth after aridity—a clear image of renewal, which the Qur'an often uses as an analogy for resurrection.
- The circulation of winds: An allusion to atmospheric dynamics, climate regulation, seed dispersal, pollination, and the invisible yet purposeful forces sustaining life.

These phenomena are outwardly "natural," but the Qur'an reframes them as intelligible signs of divine will and governance. But once more, only those who "use their intellect" (يعقلون) can recognize their deeper metaphysical significance. The root word "ʿaql" implies not mere abstract logic, but a reasoned awareness that binds observable reality to moral and theological insight.

The Qur'anic Methodology:
The Qur'an here uses a non-coercive pedagogical method—a reasoned invitation rather than authoritarian assertion. It points

not to miracles or mysteries, but to ordinary phenomena—cosmic, human, biological, and ecological—that are universally accessible. Its argument is phenomenological and experiential: it does not demand belief in the unseen without evidence, but urges the reader to contemplate the seen as a gateway to the unseen.

Moreover, these verses exemplify the Qur'an's integrated view of reality: physical processes are not mere mechanical operations; they are imbued with moral and spiritual intelligibility. The natural world becomes a text—a "scripture" of sorts—that reveals its Author to those who are attuned.

Philosophical and Scientific Reflection:
These verses encourage a worldview that bridges science and spirituality. Modern astrophysics, evolutionary biology, meteorology, and ecology deepen our understanding of the very processes these verses highlight. Yet the Qur'an's point is not merely scientific curiosity, but existential awareness: behind the symmetry, diversity, and dynamism of the cosmos lies a conscious will—a sustaining Creator.

However, the Qur'an also cautions: without moral openness (faith), intellectual sincerity (certainty), and reflective intelligence (reason), these signs remain inert. Just as light reveals nothing to a blind eye, the signs of God in creation reveal nothing to a closed heart or a complacent mind.

Thus, verses 45:3–5 present a layered, intellectually rigorous call to reflection. The signs in the cosmos, the human and animal world, and in natural cycles are not random. They carry theological weight, epistemological challenge, and existential meaning. But the key to unlocking their significance lies in the convergence of faith, inner certainty, and reason. The Qur'an does not suppress reason; rather, it elevates it as a pathway to truth—if guided by humility and openness to the sacred.
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آیات: 12، 13

اَللّٰهُ الَّذِیۡ سَخَّرَ لَـکُمُ الۡبَحۡرَ لِتَجۡرِیَ الۡفُلۡکُ فِیۡهِ بِاَمۡرِهٖ وَ لِتَبۡتَغُوۡا مِنۡ فَضۡلِهٖ وَ لَعَلَّکُمۡ تَشۡکُرُوۡنَ ﴿۱۲﴾

وَ سَخَّرَ لَـکُمۡ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ جَمِیۡعًا مِّنۡهُ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۱۳﴾

45:12 It is God who has made the sea subservient (to His laws, so that it be of use) to you so that ships might sail through it at His behest, and that you might seek to obtain (what you need) of His bounty, and that you might have cause to be grateful.

45:13 And, He has made, by His will, subservient (to His laws, so that it be of use) to you all that is in the heavens and on earth: in this, behold, there are signs indeed for people who reflect.

Explanation:

The Sea as a Manifestation of Divine Order and Human Utility (Verse 12):

This verse begins with a declaration of Divine Sovereignty over the natural order, particularly focusing on the sea—a vast and seemingly uncontrollable element that has nonetheless been rendered "subservient" (سَخَّرَ) to God's laws so that it be of use to humanity (made of service unto humanity). The Qur'anic verb sakhkhara indicates not arbitrary domination, but functional alignment within natural laws that serve human needs. This includes:

- Navigation and transportation: "that ships may sail upon it by His command"—a reference to physical laws such as buoyancy, fluid dynamics, wind currents, and

the design of vessels, all of which permit reliable maritime travel.

- Provisioning through divine bounty: "that you may seek of His bounty"—referring not only to economic exchange and exploration, but also to resources extracted from the sea, such as fish, salt, oil, minerals, and even medicinal compounds.

- Moral-spiritual purpose: "that you may be grateful"—gratitude here is not merely verbal acknowledgment, but a behavioral orientation of responsibility and stewardship. To benefit from creation without gratitude—expressed through constructive and ethical action—would be a spiritual failure.

This verse thus exemplifies the Qur'an's eco-theological ethic: nature is not an object to be exploited, but a trust (amānah) subjugated within divine parameters, to inspire human humility and moral accountability.

The Universe as an Ecosystem of Divine Favor (Verse 13):
This verse expands the frame from the sea to the entire cosmos. God has rendered "everything in the heavens and the earth" subservient to human beings "from Himself" (مِّنْهُ)—meaning, by divine will, grace, and wisdom. This includes:

- Celestial phenomena: The sun as the primary source of light and energy for Earth, sustaining processes such as photosynthesis, which lies at the heart of the food chain.
- Atmospheric regulation: Variations in air pressure and solar radiation drive wind circulation, which facilitates climate patterns, seed dispersal, pollination, and ocean currents.

- Hydrological cycles: The evaporation of water, cloud formation, and precipitation form a closed-loop system that nourishes both plant and animal life.
- Astronomical structures: The moon and stars not only regulate time, tides, and navigation, but are also embedded within a finely-tuned gravitational and orbital system—one part of the vast, structured solar and galactic framework.

The verse uses the word جميعًا (entirely) to emphasize comprehensiveness: nothing in the created order is outside this divinely willed subjugation. Thus, the cosmos is aligned to support human flourishing, but this subjugation is a divine gift, not a product of human mastery.

The Role of Thought and Reflection (End of Verse 13):
The final clause—"Indeed in this are signs for a people who reflect (يَتَفَكَّرُوْنَ)"—articulates a crucial epistemological principle of the Qur'an: true knowledge requires reflective thought. The term yatafakkarūn implies not superficial observation, but deliberate, reasoned, and critical contemplation. This requires:

- Liberation from biases and superstitions: approaching the world without inherited distortions or blind dogma.
- Pursuit of reality as it is (ḥaqīqah kamā hiya): seeking to understand reality as it actually is and not as it is just perception.
- Integration of empirical observation with metaphysical insight: one must not merely observe how nature works, but also consider why it exists in this form.

Thus, science and spirituality are not opposed in the Qur'anic worldview—they are complementary lenses through which humans can access the signs (āyāt) of God's wisdom, power, and generosity.

Contemporary Reflections:
These verses remain profoundly relevant in the context of modern science and environmental ethics:

- Ocean sciences reveal intricate interdependencies that support marine biodiversity and global climate regulation, now increasingly threatened by pollution and climate change. The Qur'an's framing invites a theological ethics of sustainability.
- Solar and atmospheric sciences unveil mechanisms rooted in cosmic fine-tuning. The Qur'an suggests that these systems are not accidental but reflect a deeper purpose.
- The invitation to think obliges not only scientists and scholars but also all humans to cultivate a reflective consciousness that leads to gratitude, stewardship, and justice.

Thus, verses 45:12,13 present nature as a system of signs, integrated within a coherent, purposeful, and benevolent cosmos designed to support human life. Yet this gift demands a moral response—active gratitude, grounded in a life of responsibility, humility, and reflection.

The sea, the skies, the Earth, and the entire biosphere are not random phenomena. They are, in the Qur'an's language, āyāt—verses of the Book of Creation, calling out to those willing to think, feel, and live in accordance with truth.
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Surah al-Ahqaf, surah 46

سوره الاحقاف (سوره نمبر 46)

آیت: 3

مَا خَلَقۡنَا السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَاۤ اِلَّا بِالۡحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ الَّذِیۡنَ کَفَرُوۡا عَمَّاۤ اُنۡذِرُوۡا مُعۡرِضُوۡنَ ﴿۳﴾

46:3 We have not created the heavens and the earth and all that is between them except for a definite purpose and an appointed term (set by Us): and yet, they who are bent on denying the truth turn aside from the warning (of the Day of Judgement) which has been conveyed unto them.

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Explanation:

The universe is not random or eternal; it was created with a purpose and a finite duration. It will eventually come to an end, and the Day of Judgment will be established. However, those who persist in denying this divine reality ignore these ultimate truths, choosing instead a way of life that inevitably leads to their own moral and existential ruin.

Creation with Purpose (تخلیق بالحق):

The phrase بِالۡحَقِّ (for a definite purpose, with just ends) denotes that the universe and everything within it are neither random nor futile. Instead, they reflect divine wisdom, purpose, and intentionality. The Quran asserts that all elements of creation serve specific roles within an intricate, harmonious system. This purpose-driven creation calls humans to reflect upon their existence, moral responsibilities, and relationship with the Creator.

From a spiritual perspective, this verse underscores that the cosmos itself is a manifestation of divine order. Every aspect, from celestial movements to the subtleties of human life, operates under divine principles that align with justice, wisdom, and accountability.

An appointed term (اَجَلٍ مُّسَمًّى):

The appointed term (fixed term, etc.) signifies the temporality of all created entities. The heavens, the earth, and their intermediary phenomena have finite lifespans. While the universe may appear vast and eternal to human perception, its existence is bound by divine decree. This temporal limitation serves as a reminder of the transient nature of worldly life and the inevitability of an ultimate end, both for individuals and the cosmos itself. This term is set by God and is known only to Him. But, is governed by God-ordained creational (natural laws), physical, social, and metaphysical.

Spiritually, this principle fosters humility and accountability, urging humans to focus on eternal truths rather than transient materialism.

Rejection and Heedlessness of Disbelievers:

The verse critiques those who deny divine truths and disregard the purpose behind creation. Their rejection stems not from the absence of evidence but from deliberate heedlessness, often driven by arrogance, prejudice, or attachment to temporal gains. This disconnect blinds them to the profound signs in the universe pointing to a higher reality.

Scientific Meaning:

Cosmic Order and Design:

Modern scientific inquiry reveals that the universe operates under consistent laws—such as gravity, thermodynamics, and quantum mechanics—highlighting its inherent order. This aligns with the Quranic concept of "creation with truth," suggesting that the universe is not chaotic but structured in a way that enables life, growth, and sustenance.

Finite Universe:

The notion of a fixed term resonates with contemporary cosmology, which posits that the universe had a beginning (the Big Bang) and will eventually meet an end (through scenarios like the Heat Death or Big Crunch). The Quranic description of the cosmos having a predetermined lifespan mirrors these scientific findings, emphasizing the temporality of physical existence.

Anthropic Implications:

The purposeful creation implies an environment finely tuned for life—a concept known as the anthropic principle. This principle aligns with the Quranic invitation to reflect on the universe's precision and humanity's privileged position within it.

Philosophical Relevance:

The verse challenges existential nihilism by asserting that life and the cosmos have inherent meaning. This message transcends time, addressing both ancient polytheistic misconceptions and contemporary secular philosophies that dismiss purposeful creation.

Ethical Imperative:

By emphasizing purpose and temporality, the verse calls individuals to lead lives aligned with moral and spiritual truths,

recognizing their accountability to the Creator. It serves as a reminder that human actions are not inconsequential but part of a broader divine scheme.

Universal Audience:

The verse speaks to believers and skeptics alike, inviting reflection on observable reality. Its timelessness lies in its ability to resonate with different intellectual and spiritual paradigms, offering a framework for understanding existence that integrates science, faith, and philosophy.

In conclusion, this verse encapsulates a profound theological and philosophical outlook, blending the spiritual purpose of life with a recognition of the physical universe's finite nature. It invites introspection, humility, and a commitment to living with awareness of both the temporal and eternal dimensions of existence.

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Sura Qaf, Surah 50

سوره ق (سوره نمبر 50)

آیات: 6-11

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اَفَلَمۡ یَنۡظُرُوۡۤا اِلَی السَّمَآءِ فَوۡقَہُمۡ کَیۡفَ بَنَیۡنٰہَا وَ زَیَّنّٰہَا وَ مَا لَہَا مِنۡ فُرُوۡجٍ ﴿۶﴾
وَ الۡاَرۡضَ مَدَدۡنٰہَا وَ اَلۡقَیۡنَا فِیۡہَا رَوَاسِیَ وَ اَنۡۢبَتۡنَا فِیۡہَا مِنۡ کُلِّ زَوۡجٍۭ بَہِیۡجٍ ۙ﴿۷﴾
تَبۡصِرَۃً وَّ ذِکۡرٰی لِکُلِّ عَبۡدٍ مُّنِیۡبٍ ﴿۸﴾
وَ نَزَّلۡنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَکًا فَاَنۡۢبَتۡنَا بِہٖ جَنّٰتٍ وَّ حَبَّ الۡحَصِیۡدِ ۙ﴿۹﴾
وَ النَّخۡلَ بٰسِقٰتٍ لَّہَا طَلۡعٌ نَّضِیۡدٌ ﴿۱۰﴾
رِّزۡقًا لِّلۡعِبَادِ ۙ وَ اَحۡیَیۡنَا بِہٖ بَلۡدَۃً مَّیۡتًا ؕ کَذٰلِکَ الۡخُرُوۡجُ ﴿۱۱﴾

50:6 Do they not look at the heaven above them - how We have constructed it and made it beautiful, and that it has no faults.
50:7 And the earth - We have spread it wide, and cast therein firm mountains, and caused it to bring forth plants of all beauteous kinds,
50:8 thus, offering an insight and a reminder unto every human being who willingly turns unto God.
50:9 And, We send down from the skies water rich in blessings, and cause thereby gardens to grow, and fields of harvestable grain,
50:10 and tall palm-trees with their thickly-clustered dates,
50:11 as sustenance for humankind; and by (all) this We bring dead land to life: [and] even so will be (human's) coming-forth from death.
…..

Explanation:

Verse 50:6:

The Call to Reflective Observation:
This verse begins with a rhetorical question that functions as a provocation to intellectual and spiritual awakening: "Have they not looked at the heaven above them?" The Arabic word naẓara (نظر) used here does not simply mean casual looking; it implies deliberate observation, conscious reflection, and contemplative insight—an act that engages not just the eyes, but also the intellect and heart.

Thus, the verse invites the reader to contemplate the structure of the cosmos with critical attention, to perceive its order, balance, and aesthetic harmony—qualities that suggest intentional design and point toward a transcendent Creator.

The Meaning of "Heaven" (السماء) in Context

The term as-samā' (السماء, translated here as "heaven" or "sky"), but its referent shifts depending on the context. In verse 50:6, the context indicates that it refers not to the immediate atmosphere or cloud layer, but rather to the cosmic expanse—what modern science would identify as the cosmos or universe. This includes the vast realm containing galaxies, stars, planets, and other celestial bodies, which are governed by gravity and orbital mechanics

The phrase "how We have constructed it" (بنيناها) implies precision and intentional architecture, while "adorned it" (وزيناها) highlights the aesthetic order observable in the cosmos, suggesting that beauty itself is embedded in the structure of creation. The cosmic space is "adorned" with bright heavenly bodies, stars, planets, etc.

"And that it has no faults"(وما لها من فروج) means: no flaw, disorder, defects, inconsistency, or incongruity, etc., and no disruption in its internal logic or physical laws.

This affirms that the universe operates under a set of consistent and coherent laws—what modern science refers to as the laws of nature. In Qur'anic terminology, these are seen as divinely instituted laws (السنن الإلهية) or takwīnī commands—the ontological imperatives that govern the behavior of all physical phenomena. These include the law of gravity, the constancy of physical constants, and the symmetry and fine-tuning observed in the cosmos.

This absence of "faults" is not only a testament to cosmic order, but also a metaphysical sign (āyah)—a pointer to the unity, wisdom, and will of the Creator.

Philosophical Implication: Cosmos as Revelation:
The verse positions the cosmos as a visible form of revelation, paralleling the Qur'anic text itself. The universe is thus:

- A book of signs, with stars, galaxies, and laws as its verses;
- A testimony to unity-in-diversity, complexity governed by order;
- An invitation to human reason, to ascend from empirical perception to metaphysical understanding.

Thus, verse 50:6 is a compelling example of the Qur'an's epistemology: it does not ask for blind belief, but invites rational inquiry rooted in existential reflection. The verse highlights the cosmic order—its construction, beauty, and seamlessness—as a sign of a Creator who is both transcendent and immanent in His creation.

By observing the heavens "above them," humans are called not only to explore the outer reality of the universe, but to awaken to the inner reality of purpose, dependence on God, and ultimate accountability.
….
Verses: 50:7,8:

The Earth: Structure, Design, and Purpose
The Qur'an emphasizes the divinely ordained structure and suitability of the Earth for life. The phrase "We have spread it out" does not imply a flat Earth but rather indicates that the terrestrial surface was fashioned in a way that accommodates living beings. This shaping—carried out through the laws embedded in nature—ensures habitability for both humans and other forms of life. The expression is compatible with the Earth's spheroidal shape, just as the presence of vast mountain ranges does not contradict its global curvature.

The Role and Function of Mountains
The verse further states, "and We cast therein firm mountains". The verb alqaynā (lit. "We cast/placed") conveys an image of prominent structures purposefully positioned. From a

geophysical perspective, mountains play a critical role in stabilizing the Earth's crust and sustaining essential ecological cycles, especially the hydrological system upon which life fundamentally depends. They are not merely topographical features but integral to environmental equilibrium.

The Aesthetic and Biological Diversity of Vegetation
The reference to "every kind of beautiful (bahīj) plant" alludes to the astonishing diversity of botanical life on Earth, both visually appealing and functionally vital. This rich variety is a manifestation of divine creativity operating through physical and biological laws. It points to a purposeful order rather than blind chance. These floras serve as both sustenance and aesthetic pleasure, symbolizing the intertwining of utility and beauty in nature.

Insight (tabṣirah) and Reminder (dhikrā)
These signs are not merely natural phenomena; they are epistemological and spiritual tools. The Qur'an explicitly states their purpose: to serve as "insight and reminder" (tabṣirah wa dhikrā)—for those who possess a heart inclined toward God. "Insight" here implies more than perception; it is reflective understanding—an inner illumination that reveals the wisdom behind natural order. "Reminder" evokes the moral and spiritual imperative to live in harmony with that order and its Source.

Philosophical and Scientific Implications
These verses invite the human intellect to contemplate the rationality and coherence of the natural world as evidence of a transcendent intelligence. They suggest that the universe is not an arbitrary or self-sufficient system but one governed by intelligible laws (laws of nature) that point beyond themselves to a metaphysical origin—what the Qur'an calls Rabb (Lord, Sustainer).

Such reflection carries not only theological significance but also ethical consequences: to disregard these signs is to neglect the very basis of moral and existential awareness. The beauty, balance, and interdependence embedded in creation function as a mirror to the soul, calling it to awaken from heedlessness and return to its divine origin.
…

Verses: 50:9-11:

Divine Water: The Sacred Cycle of Life:

The Qur'anic phrase "مَاءً مُّبٰرَكًا"—"blessed water"—evokes not only the material life-sustaining role of water but its spiritual sanctity as a divine gift. Water is the biological foundation of life on Earth. Rain is the source of all the fresh water on Earth. There is no concept of life without water.

From a scientific viewpoint, water's cycling through evaporation, condensation, and precipitation is essential for ecological balance, photosynthesis, and soil fertility. Yet, the Qur'an frames this cycle not merely as a mechanical process but as a sign (āyah) of divine providence (rubūbiyyah)—a purposeful design that reveals the unity of natural law and moral law.

From Blessed Rain to Flourishing Life
The result of this rain is جَنّٰتٍ (gardens), حَبَّ الْحَصِيْدِ (harvestable grain), and نَخْلَ بٰسِقٰتٍ (towering date palms). These three botanical categories represent:

- Ecological variety (biodiversity in gardens),
- Agricultural productivity (grain, essential for human food systems),
- Vertical grandeur and aesthetic symmetry (date-palms with layered fruit).

The Quran emphasizes not only biological growth, but aesthetic beauty and nourishment, a confluence of the physical and the sublime. The tall palm trees with "clustered fruit" (طَلْعٌ نَّضِيدٌ) are not only a source of nutrition but also symbolic of structured abundance, order, and generosity in divine creation.

Rizq (Provision) and Human Dependency:
The verse highlights: رِّزْقًا لِّلْعِبَادِ—"as provision for the servants (of God)." This is a powerful ontological claim: that sustenance (rizq) is not ultimately earned, but bestowed. Despite human labor, the source of fertility and the capacity of the earth to yield remain external to man. The Qur'anic worldview counters anthropocentric materialism by asserting that human life is embedded in, and dependent upon, divine generosity.

This recognition is not just theological but ethical: it instills gratitude, humility, and a duty of ecological responsibility. To exploit the earth heedlessly is to betray the trust (amānah) of divine provision.

Dead Earth and the Resurrection: A Spiritual Analogy:
Finally, the verse moves from the empirical to the eschatological:
"And We revive the dead land with it—thus will be the Resurrection."

This analogy is at once biological and metaphysical. Just as barren soil absorbs water and springs forth with life, so too will the human respond to the divine command on the Day of Resurrection. The transformation of the desert into a garden becomes a natural sign of the soul's future revival. The transition from lifelessness to vibrancy is presented as both observable in nature and inevitable in destiny.

From a philosophical perspective, this challenges the assumption of material finality. Life is not a linear accident of

chemistry, but part of a cyclical metaphysical order—creation, decay, revival—governed by will, not randomness.

Thus, verses 50:9–11 integrate theology, ecology, and eschatology. The descent of rain, the germination of plants, the structure of palm trees, the provision of food, and the revivification of dead earth—all represent signs of divine care and cosmic purpose. They awaken both rational insight and spiritual memory.

Such verses challenge modern reductionism by affirming that natural processes are neither random nor meaningless. Instead, they constitute a moral and metaphysical language through which the Divine communicates with the human heart and intellect. They invite reflection not just on how the world works, but why it exists, and where we are headed after life.

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آیت: 38

وَ لَقَدۡ خَلَقۡنَا السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَا فِیۡ سِتَّۃِ اَیَّامٍ ۟ وَّ مَا مَسَّنَا مِنۡ لُّغُوۡبٍ ﴿۳۸﴾

50:38 and, We have indeed created the heavens and the earth and all that is between them in six stages, and no weariness could ever touch Us.

……..

Explanation:

Creation as a Continuous Process: God Does Not Need to Rest:

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The Quranic verse 50:38 offers a profound reflection on the purposeful and dynamic creation of the universe. It highlights the deliberate unfolding of creation across six distinct stages, emphasizing the absence of any fatigue or limitation in the divine process. By rejecting anthropomorphic notions of a weary creator, the verse affirms the boundless power and perpetual creativity of God. This timeless message underscores the compatibility of faith and reason, inviting humanity to reflect on the intricate design and sustained governance of the cosmos as a testament to divine wisdom.

This verse encapsulates the Quranic vision of the creation of the universe, emphasizing both its deliberate, staged process and the perfection of divine power. The verse is rich in meaning, conveying spiritual and scientific insights that resonate across temporal and intellectual contexts.

The Concept of Six Periods
The Arabic term "يوم" (yawm), traditionally understood as "day," encompasses broader connotations in classical Arabic, including time (irrespective of its duration), epoch, phases, or stage, etc. In this verse, "six periods" reflects the gradual and orderly unfolding of creation. It indicates that the universe was not formed instantaneously but through an intentional and sequential process. For details, see the explanation on 41:9-12.
This aligns with contemporary scientific understanding of cosmic evolution, which describes the universe's emergence through distinct phases—from the Big Bang to galaxy formation, star development, and planetary systems. The Quran's description highlights a compatibility between the spiritual narrative of divine creation and the scientific understanding of the universe's evolution.

Denial of Weariness (لُغُوب)

The word lughub signifies exhaustion or fatigue. By stating that no weariness touched Him, the verse asserts the boundless nature of divine power. It repudiates anthropomorphic notions of deity found in some religious traditions, such as the Biblical account where God is said to have "rested" on the seventh day after creation (Genesis 2:2).

The Quran's emphasis here serves to clarify that God's attributes are absolute and transcendent. Unlike humans, who are limited by physical and mental fatigue, God's creative power is infinite, unceasing, and unrestricted by time or effort.

Perpetual Creativity

The Quran repeatedly underscores that God's creative process is continuous and dynamic. The phrase "وَ مَا مَسَّنَا مِنۡ لُّغُوۡبٍ" also implies that divine involvement in the cosmos did not end with its creation. Rather, His governance, sustenance, and creativity persist in every moment. This is echoed in Surah Ar-Rahman (55:29): "Every moment, He manifests Himself in yet another wondrous way."

This ongoing divine engagement also counters deistic notions, which suggest a creator who sets the universe into motion and then withdraws from its affairs. The Quran instead portrays God as an active sustainer, intimately involved in the order and management of creation.

Timeless and Universal Message

The verse carries a timeless spiritual message: creation is not a random or chaotic event but the result of purposeful and wise divine action. This understanding calls humanity to humility, reflection, and gratitude, as it emphasizes the magnificence of the Creator and the meticulous design of the universe.

In modern contexts, this verse serves as a bridge between faith and science. It invites reflection on the harmony between divine wisdom and the intricate workings of the cosmos as uncovered by scientific inquiry.

Thus, verse 50:38 encapsulates the profound truth of creation as a deliberate, purposeful, and dynamic process, governed by divine wisdom. It challenges limited human perceptions of divinity, affirming God's infinite power and ongoing creative activity. By presenting a view of the universe that is both spiritually enriching and scientifically resonant, the verse bridges faith with reason, inspiring awe and reverence for the Creator.

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Surah al-Dhariayat, surah 51

سوره الذاريات (سوره نمبر 51)

آيت: 7

وَ السَّمَآءِ ذَاتِ الۡحُبُكِ ۙ﴿۷﴾

51:7 Consider the heaven full of starry paths.

……

Explanation:

Linguistics:
The Arabic word ḥubuk (حُبُك) is the plural of ḥubkah, derived from a root meaning to weave, arrange, or structure intricately. Classical Arabic uses this word to describe well-woven fabric, ripples on water or sand, or curls in hair — each implying beauty, intricacy, and ordered complexity.

Scientific interpretation:
Contemporary interpreters, in light of astronomical knowledge, have understood "al-sama' dhāt al-ḥubuk" to refer to the networked and structured nature of the universe, such as the galaxies, stellar orbits, and vast interstellar structures.

Galactic Order: Modern astronomy confirms that the observable universe is interwoven with immense filaments of galaxies, separated by voids, forming what scientists call the "cosmic web." This structure is visually and functionally analogous to woven fabric, echoing the Qur'anic description.

Orbital Systems: Every celestial object, from planets to stars to galaxies, follows defined orbits and trajectories, governed by gravitational laws. These pathways or ṭarā'iq (routes) are

another implied meaning of ḥubuk, pointing to a universe ruled by dynamic equilibrium, precision, and mathematical harmony.

Atmospheric and Cloud Structures: The verse may also evoke the layered and banded formations of clouds. These also reflect ordered movement and beauty, especially relevant to pre-modern observers.

Theological Reflection: "By the heaven full of paths" invites human attention to the sublime order embedded in the cosmos, an order that is not random, but indicative of a purposeful intelligence (tadbīr).

The verse gestures toward a teleological worldview, where the visible patterns of the heavens testify to an underlying rationality and design.

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آیات: 20، 21

وَ فِی الۡاَرۡضِ اٰیٰتٌ لِّلۡمُوۡقِنِیۡنَ ﴿۲۰﴾
وَ فِیۡۤ اَنۡفُسِکُمۡ ؕ اَفَلَا تُبۡصِرُوۡنَ ﴿۲۱﴾

51:20 And on earth, there are (numerous) signs (of God's existence) for all who are willing to believe with certainty,
51:21 and, within your own selves (there are signs): will you not, then, see?

…….

Explanation:

These verses invite reflection on both the external universe and the internal human self as arenas filled with signs pointing to the existence and attributes of the Creator. The juxtaposition of

the macrocosmic (the earth) and the microcosmic (the human self) in these verses creates a holistic view of divine revelation accessible to those with a discerning mind and a certainty of faith.

Spiritual Meaning:

Verse 51:20:
The verse draws attention to the physical world as a testament to God's creative power and wisdom. For those who want inner certainty (موقنين), the natural world is not just a habitat but a gallery of divine artistry, reflecting God's mercy, precision, and purpose. The Quran emphasizes that a discerning heart and reflective intellect transform the ordinary observations of nature into profound spiritual realizations.

Scientific Meaning:
The Earth's characteristics offer abundant evidence of intelligent design:

- Mass and Volume: The Earth's mass and size are perfectly calibrated to sustain life. Its gravity ensures that the atmosphere remains intact, shielding life from harmful solar radiation.

- Orbit and Rotation: The Earth's position within the "habitable zone" of the solar system is critical. Its axial tilt of 23.5 degrees ensures seasonal variations essential for biodiversity. Its rotation allows the alternation of day and night, maintaining ecological balance.
- Hydrological Cycle: The water cycle, with its intricate systems of evaporation, condensation, and precipitation, sustains ecosystems globally.
- Diversity of Life: The Earth is home to millions of species, each uniquely adapted to its environment. The interdependence among living organisms is a testament to purposeful creation.

Verse 51:21:

This verse shifts focus inward, urging humans to reflect on their own existence as a sign of divine craftsmanship. The human body, mind, and soul exhibit an extraordinary complexity and coherence that point to the Creator's wisdom. It also highlights the intimate connection between creation and Creator, emphasizing that self-awareness can lead to greater God-consciousness.

Scientific Meaning:

- Biological Complexity: The human body is a marvel of engineering. Each system—circulatory, nervous, respiratory—operates with astounding precision. For example, the human heart beats approximately 100,000 times a day without conscious effort, while the brain processes trillions of signals at once.
- Genetic Code: DNA, the blueprint of life, contains vast amounts of information encoded in a microscopic structure. This information dictates development, function, and heredity, demonstrating purposeful design.
- Psychological Depth: Human consciousness, emotions, and intellect remain unparalleled mysteries. The ability to reason, reflect, and experience abstract concepts like love and hope elevates humanity's existence.

- Social and Ethical Dimensions: Human society, characterized by languages, cultures, and moral frameworks, reflects a deep-seated design for cooperation and progression.

Timeless message:

The Quran's approach in these verses is timeless and universal. It invites people of all backgrounds—believers and skeptics, scientists and spiritual seekers—to engage with the world and themselves. It bridges the gap between faith and reason, offering a framework where science, philosophy, and spirituality converge.

The Quran thus positions itself as a text that respects human intellect, encourages exploration, and integrates knowledge with meaning. For those willing to see, the Quran asserts that signs of divine presence are everywhere, waiting to be discovered and understood.

The dual focus on external (earth) and internal (self) signs serves as an enduring call for inquiry, observation, and reflection. These verses transcend temporal and cultural boundaries, inviting all of humanity—regardless of faith or worldview—to explore the natural world and their inner being. For believers, these signs reinforce faith and devotion; for skeptics, they provide a starting point for contemplation and potential discovery of divine realities.

By integrating spiritual introspection with scientific inquiry, these verses promote a comprehensive approach to understanding existence. They underscore that both the cosmos and the self are not products of chance but manifestations of purposeful creation. The Quran thus bridges spiritual wisdom and scientific curiosity, presenting them as complementary paths to truth.

The verses (51:20-21) deliver a profound message: the universe and human existence are filled with signs of a purposeful and intelligent Creator. The Quran invites reflection on both the external world (earth) and the internal realm (human self) to

discover these signs. By observing the harmony, order, and complexity in creation, individuals are encouraged to arrive at a recognition of divine wisdom, power, and intentionality.
The Quran emphasizes that true understanding requires certainty (یقین)—a state of mind that combines intellectual inquiry with spiritual receptivity. The verses underline that belief in God is not blind faith but a reasoned acknowledgment of the evidence embedded in creation.
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آیات: 47-49

وَ السَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّ اِنَّا لَمُوْسِعُوْنَ ﴿۴۷﴾
وَ الْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ﴿۴۸﴾
وَ مِنْ كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۴۹﴾

51:47 And it is We who have built the universe with (Our creative) power; and, verily, it is We who are steadily expanding it.
51:48 And the earth have We spread out wide - and how well have We ordered it.
51:49 And in everything have We created opposites, so that you might bear in mind (that God alone is One).
….
Explanation:

Verse 47:

The Arabic word اَيْدٍ (ayd) signifies creative strength, power, or might. In this context, it emphasizes the divine omnipotence behind the construction of the universe. The term السَّمَاء (as-samā'), commonly translated as "heaven" or "sky," likely refers here to the vast assembly of galaxies and cosmic structures—what is today understood as the physical universe.

The phrase وَإِنَّا لَمُوسِعُونَ contains the verb form مُوسِعُون, derived from اَوْسَعَ, which can function both transitively ("We made it vast") and intransitively ("We are expanding it"). The latter usage lends itself to a dynamic interpretation that aligns remarkably with the modern cosmological model of an expanding universe. The verse thus hints at a universe that is not static but dynamically evolving, a concept central to contemporary astrophysics.

This insight challenges the notion of a finished, inert cosmos. Instead, it affirms that creation is an ongoing process, sustained by divine will and power. The Qur'an's articulation of expansion centuries before it became a scientific consensus lends this verse a profound epistemological resonance.

Verse 48:

The earth is described as being "spread out" (فَرَشْنَاهَا)—an expression suggesting both structural formation and habitability. This imagery draws attention to the earth's geological and ecological suitability for life. It neither consists entirely of marshes nor of impassable rocky terrain; rather, it offers a balanced composition, conducive to the flourishing of terrestrial life.

The Qur'an thus gestures toward the planetary fine-tuning that modern geology and Earth sciences reveal: over millions of years, geological processes (e.g., plate tectonics, erosion, sedimentation) have produced a biosphere remarkably fit for human habitation. This verse invites reflection on the deliberate calibration evident in the earth's formation, one that sustains diverse life forms and human civilization.

Verse 49:

This verse expresses a fundamental ontological principle: the paired nature of creation. In biological terms, this clearly applies to the sexual duality of living organisms, male and female in both animals and plants. However, the Qur'anic scope is broader, encompassing not only physical pairs but also conceptual and cosmic opposites, such as light and darkness, life and death, joy and sorrow, the temporal world and the afterlife.

These polarities reflect the interdependence and harmony embedded within creation. By contrast, the Creator remains outside this duality. The pairing of all created things serves to underscore the absolute unity and incomparability of God, who is One, indivisible, and beyond all opposites. The multiplicity of creation points toward the singularity of the Divine.

Thus, these verses present a powerful synthesis of scientific, philosophical, and spiritual truths. They call the human intellect to recognize the signs of divine agency in the structure of the cosmos, the suitability of the earth, and the duality inherent in created things. Simultaneously, they serve a spiritual function, directing human consciousness toward the oneness of God, the intentionality of creation, and the need for reflection.

Far from being a static or closed universe, the Qur'an describes creation as expanding, balanced, and interconnected—a universe that invites not only empirical observation but also existential awareness and theological insight.
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Surah al-Rahman, Surah 55

سورة الرحمٰن (سوره نمبر 55)

آیات: 5-7

اَلشَّمۡسُ وَ الۡقَمَرُ بِحُسۡبَانٍ ﴿۵﴾
وَّ النَّجۡمُ وَ الشَّجَرُ یَسۡجُدٰنِ ﴿۶﴾
وَ السَّمَآءَ رَفَعَہَا وَ وَضَعَ الۡمِیۡزَانَ ۙ﴿۷﴾
اَلَّا تَطۡغَوۡا فِی الۡمِیۡزَانِ ﴿۸﴾
وَ اَقِیۡمُوا الۡوَزۡنَ بِالۡقِسۡطِ وَ لَا تُخۡسِرُوا الۡمِیۡزَانَ ﴿۹﴾

55:5 The sun and the moon run their appointed courses (ordained by God),
55:6 [before Him] prostrate themselves the herbs and the trees.
55:7 And the heavens has He raised high, and has devised a balance,
55:8 so that you (too, O men,) might never transgress the balance,
55:9 weigh, therefore, with equity, and cut not the measure short.

…..

(The universe and all that it contains are in a state of submission to the divine will. thus,) The sun and the moon are bound by the order prescribed by Him, and likewise, herbs and trees with firm trunks have submitted to the law He has embedded in nature.

The universe, in all its vastness, remains subject to a system governed by order. He has elevated the celestial realm and has instilled within it a comprehensive system of balance and proportion. His will in this is clear: that you, O humankind, do not disrupt this balance.

And that you uphold justice with steadfastness in all your affairs, never deviating from what is just. This, indeed, is among the fundamental purposes for which the Qur'an has been revealed.

….

Explanation:

The Cosmic Order and Divine Laws:

Whether it be the celestial bodies—the sun and the moon—or terrestrial flora and trees, all submit to the divine laws ordained by God. The laws of nature are divinely instituted, and every entity in the universe adheres to them.

Al-Najm (النَّجْم): This term refers to creeping plants, vines, and other stemless vegetation that spread across the earth. It also denotes a star and carries additional meanings in various contexts. Al-Shajar (الشَّجَر): This refers to trees with firm trunks.

The Universe Governed by Divine Laws:

Every entity in the universe is bound by the natural laws established by God. The sun and the moon move according to a predetermined system—their motions, speeds, and lifespans are precisely ordained. The sun holds fundamental significance for humans and other terrestrial beings, serving as the primary source of light and heat. Nearly all earthly phenomena, whether directly or indirectly, depend on it, such as the sustenance and growth of life, wind currents, water evaporation, cloud formation, and more. Similarly, the moon plays a pivotal role by illuminating the night, generating tidal movements in oceans, and performing other functions.

These celestial bodies operate within a structured system: the moon orbits the Earth, the Earth revolves around the sun, and the sun, along with its solar system, moves within its galaxy.

From an earthly observational standpoint, we witness the various motions of the sun and moon, including their rising and setting. Their orbital movements follow a fixed and systematic order, profoundly influencing human civilization. Based on these celestial patterns, we measure days, months, and years; determine time; record historical events; and forecast future schedules and predictions.

The term "Yasjudān" (يَسْجُدَانِ)—literally meaning "they prostrate," "they bow down," or "they submit"—here metaphorically signifies their submission to God's cosmic decree. Thus, all entities, whether celestial or terrestrial, abide by His laws.

Al-Najm also refers to a star. The formation of stars, their motion, nuclear interactions in them, the creation of elements in many of them, their lifespans, and their ultimate fate all occur in accordance with God's ordained laws. Similarly, the processes of plant reproduction, growth, photosynthesis, and survival follow divine laws.

The Concept of Celestial Elevation

The "height of the heavens" signifies the vastness of the cosmos. Elevation or depth is relative to the observer's perspective—what appears lofty from below may seem low when viewed from above. Thus, elevation denotes expansiveness. The cosmic expanse contains innumerable galaxies, each harboring billions of stars, planets, and other celestial bodies. The distances between these stars and galaxies are so immense that conventional units of measurement prove inadequate. Hence, the light-year was established as a scale, though even this unit often falls short in representing such vastness.

The Universal System of Balance:
The universe operates under an all-encompassing equilibrium. All celestial bodies, such as galaxies, stars, and planets, move harmoniously within cosmic space along their ordained orbits. No change, motion, or phenomenon exists outside the comprehensible laws of nature. A grand order governs the entirety of creation.

Here, "Mīzān" (مِیزَان) does not refer to a physical balance used for weighing objects but rather to the "Balance of Equilibrium"—the universal law governing all existence. It signifies that everything in the cosmos has been created in perfect proportion, endowed with the necessary means for its survival and growth. The universe and all within it are bound by this system of balance.

Balance in Human Life:
Humans inhabit a universe founded upon justice and equilibrium; thus, they must consciously align their lives with these principles. By doing so, humanity harmonizes with the cosmic order. Conversely, human actions that disrupt this balance may yield perilous consequences. Moreover, in matters of mutual transactions, rights, and duties, upholding the "Balance of Justice" remains imperative.

Humans are warned not to disrupt this balance. The symmetry that exists in the natural world is mirrored by the ethical balance expected of human beings. Just as nature adheres to its ordained order, human individuals as well as societies must uphold justice in all spheres of life, personal, social, environmental, etc.

This ethical imperative—"do not transgress the balance" and "weigh with justice"—is not an isolated moral injunction; it reflects a fundamental principle: human action must harmonize with the deeper architecture of the universe. Any disruption of balance, whether ecological (e.g., environmental degradation),

social (e.g., economic exploitation), or personal (e.g., injustice), represents a rupture in the intended symmetry of creation.

Therefore, the purpose of these verses is not only to call attention to the beauty and order of the physical universe but to establish a lifestyle of alignment with nature, in which human beings are called to live justly within a cosmos that itself is inherently just and ordered. This harmony between cosmic structure and moral conduct lies at the heart of the Qur'anic vision of the universe.

These verses describe the natural universe not as a chaotic or arbitrary space, but as a highly structured reality governed by divine ordinance. The sun and the moon, described here as functioning "with precise calculation" (bi-ḥusbān), are emblematic of the broader cosmological regularity that permeates the created order. Their orbital motions, defined by gravitational dynamics, rotational periods, and systemic interdependence, are a direct manifestation of divine creative power (Qudra).

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آیات: 10-12

وَ الۡاَرۡضَ وَضَعَهَا لِلۡاَنَامِ ﴿۱۰﴾
فِيۡهَا فَاكِهَةٌ ۙ وَّ النَّخۡلُ ذَاتُ الۡاَكۡمَامِ ﴿۱۱﴾
وَ الۡحَبُّ ذُو الۡعَصۡفِ وَ الرَّيۡحَانُ ﴿۱۲﴾

55:10 And the earth—He has laid it down for all living beings.
55:11 Therein are fruits, and palm trees with sheathed clusters (of dates),
55:12 And grain with husks, and fragrant herbs.
55:13 So which of your Sustainer's powers will you deny?
……

Explanation:

Linguistic Insights:

- وَضَعَ (Wadaʿa): Implies intentional placement, indicating that the earth was precisely designed for habitation.
- الْأَكْمَام (al-Akmām): The protective sheaths around fruits symbolize God's perfect preservation of His provisions.
- الْعَصْف (al-ʿAṣf): Refers to husks and leaves, highlighting how even agricultural byproducts serve a purpose (e.g., animal feed).
- الرَّيْحَان (ar-Rayḥān): Beyond fragrance, it signifies divine aesthetic and sensory blessings, enriching human experience.

The Earth as a Designed Habitat for Life:
The term "وَضَعَهَا" (wadaʿahā, "He has laid out") signifies creation and establishment (as noted in Mufradāt). The earth has been meticulously designed to sustain life, providing a habitat where all creatures can thrive and fulfill their purpose.

The verse begins by declaring that the earth (wa-l-arḍa waḍaʿahā lil-anām) has been laid down—that is, formed, arranged, and made stable—for the benefit of al-anām, a term interpreted by classical exegetes in two primary ways: (1) referring to humankind, and (2) more broadly to all sentient or living beings. The term waḍaʿa implies purposeful placement, preparation, and stabilization. It signifies that the terrestrial environment is not random but structured to support life, its needs, and its journey toward fulfilling its divinely intended purpose.

This assertion aligns closely with modern ecological and planetary sciences: the Earth's crust, atmosphere, hydrosphere, and biosphere are finely tuned for biological life, exhibiting what scientists often term the anthropic principle. The Qur'anic expression predates this language yet conveys a similarly purposeful cosmological vision. The Earth is in full harmony with the purpose of existence of all creatures living on it.

Ecological Diversity as a Sign of Divine Wisdom:
The following verses enumerate the ecological abundance of the Earth:
Fruits (فَاكِهَةٌ, fākihatun): A variety of nourishing produce.
Palm trees with sheathed clusters (النَّخْلُ ذَاتُ الْأَكْمَامِ, an-nakhl dhāt al-akmām): Dates protected by natural coverings (أَكْمَام, akmām), which act as a divine packaging system, shielding them from pests and environmental damage.
Grain with husk (الْحَبُّ ذُو الْعَصْفِ, al-ḥabb dhū al-ʿaṣf): Cereals like wheat and barley, enclosed in protective leaves (عَصْف, ʿaṣf) that also serve as fodder for livestock.
Fragrant plants (الرَّيْحَانُ, ar-rayḥān): Aromatic herbs and flowers, enriching life with beauty and fragrance.

Fruits (fākihah): a general category encompassing various edible and nutritious plant products, many of which play essential roles in human and animal nutrition, and also in ecological cycles like seed dispersal.

Date palms with sheathed clusters (wa-n-nakhlu dhātu-l-akmām): the word akmām refers to the natural husks or sheaths that protect the developing fruit. This is a striking observation of biological adaptation—what today might be called a form of natural packaging that preserves moisture and nutrition and guards against pests and climatic changes. It points to a built-in protective mechanism in plant physiology.

Grains with husks (al-ḥabb dhū-l-ʿaṣf): al-ḥabb denotes seeds or grains such as wheat or barley. The term ʿaṣf refers to the leaves or chaff that envelop the grains, which are often used as fodder for animals, indicating an interlinked agricultural and ecological system where no part of the plant is wasted. God has this way created sustenance not only for humans but also for cattle and other grazing animals.

Fragrant herbs (wa-r-rayḥān): understood as aromatic plants, flowering herbs, or grasses used both for their aesthetic value and medicinal or nutritional benefits. This includes a wide range of flora that contribute to pollination networks and ecological balance while also enhancing human life.

These elements are more than sustenance—they represent an intelligent provisioning that demonstrates rahmah (divine mercy) and ḥikmah (divine wisdom). Each botanical and ecological feature is both materially useful and symbolically meaningful.

Dual Address: Humanity and Jinn or Male and Female?
The refrain—"Which, then, of your Sustainer's powers will you deny?"—uses the dual pronoun (tukadhdhibān, Rabbukuma), indicating two distinct addressees. Traditionally, this has been understood as referring to human beings and jinn, both morally responsible creatures in Islamic theology. However, some scholars have proposed alternative readings: that the dual form may denote man and woman, or may even be an Arabic stylistic device where the dual form represents humanity in its entirety (see Tafsīr Mazharī). Regardless of the grammatical interpretation, the rhetorical purpose is emphatic: the verse repeatedly invites reflection and challenges the denial of divine signs.

A Moral Invitation
Taken together, these verses move beyond descriptive cosmology to a normative spiritual appeal: acknowledgment

(taṣdīq) over denial (takdhīb). The natural world is not only a habitat; it is a sign-system (āyāt) pointing toward a Creator whose wisdom and mercy are embedded in material reality. Humanity is thus urged to live in grateful recognition rather than in heedless rejection.
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آیات: 14، 15

خَلَقَ الۡاِنۡسَانَ مِنۡ صَلۡصَالٍ كَالۡفَخَّارِ ﴿۱۴﴾
وَ خَلَقَ الۡجَآنَّ مِنۡ مَّارِجٍ مِّنۡ نَّارٍ ﴿۱۵﴾

55:14 He created man out of sounding clay, like pottery,
55:15 and the invisible beings He created out of a smokeless, scorching flame of fire.
….

Explanation:
The Arabic term ṣalṣāl (صَلْصَالٍ) refers not necessarily to the state of the clay at the moment of human creation, but to the type of clay: a kind that, when it dries, produces a ringing or resonant sound—like baked or partially dried earthenware. It describes a material quality, not necessarily the temporal condition during creation.
So, the verse can be rendered as:

"He created the human being from a clay of a resonant kind, one that rings like earthenware when it dries".

The verse refers to the creation of the human being—specifically, the physical creation of the human body. However, it is also possible to interpret this description metaphorically. From a dispositional and temperamental perspective, the human being is akin to ṣalṣāl—a kind of clay that, like earthenware, has the capacity to produce sound upon striking

when dried. This suggests the potential for speech, the ability to express one's inner thoughts and intentions. In this light, the verse may be alluding to the human capacity for articulate expression and communication.

Ṣalṣāl:
In both lexicons and exegetical literature, the term ṣalṣāl carries several meanings. It refers to clay, such as the kind found along riverbanks, which, upon drying, fractures and emits sound when stepped upon. Alternatively, it may relate to ṣalla al-laḥm (meat has decayed, altered), used when meat begins to decay or decompose.

Another meaning attributed to ṣalṣāl is al-ṭīn al-muraqqaq—that is, soft or thin clay slurry, the type used in pottery.
In an abstract sense, the verse alludes to the creation of humans from nonliving matter.

Fakkhār (Earthenware, pottery):
The word fakhkhār—plural of fakhkhārah and derived from the root fakhr (meaning "pride"), refers to earthen vessels or pottery that produce a ringing sound when struck, as if expressing boastfulness. According to classical Arabic lexicons (such as Mufradāt), earthenware was so called because it "speaks loudly" when knocked, metaphorically resembling one who is boastful or expressive.

Mārij (Scorching, Smokeless Flame):
The jān (a being or force) was created from mārij min nār—a pure, smokeless, scorching flame of fire. This may suggest a subtle, intense, and energetic substance.

The Qur'ān here introduces another creation referred to as al-jān, a term which literally connotes that which is unseen, hidden, concealed, or imperceptible. It may thus refer to non-visible beings, forces, or entities—such as the jinn. In this context, the verse states that the jinn were created from a kind

of fire devoid of smoke, a flame of pure energy. At a scientific level, this may correspond to thermal energy (heat), or energy itself in a broader sense. Metaphorically, it may be thought to allude to a sort of spiritual or supra-material nature of the invisible beings referred to here.

Metaphysical Implications:
Some scholars suggest that jān may also symbolize an aspect of the human being—perhaps pointing to the rebellious or deviant tendencies within human nature. This refers to the nafs al-ammārah, the self that inclines toward disobedience and resists divine guidance. In this view, the verse might be alluding to a duality within the human being: on the one hand, earthly and humble (formed of clay), and on the other, animated by a fiery and potentially rebellious force. Thus, while the human body is shaped from earth, the defiant tendency within may be likened to a scorching flame.

This dual potential—of obedience and rebellion—is central to the Qur'ānic anthropology, as expressed in the verse: "And He inspired it (the human self) with both its moral failings and its moral awareness" (Qur'an 91:8). The human being is endowed with free will and must choose either the path of affirmation or denial of divine guidance.

Material and Spiritual Dimensions:
This verse thus affirms that the human body was created from inorganic matter, namely earth—a theme echoed in several other Qur'anic passages (e.g., 23:12–14). The phrase "from a clay that rings (upon striking when dried) like earthenware" may simultaneously emphasize the material origin of the body and the linguistic-expressive faculty of the human being. It evokes a creature shaped from lifeless matter, yet capable of articulate speech, thought, and moral choice, a being straddling matter and meaning, earth and flame.
One being (that is, human) or its aspect is visible (being made of matter that we can see, that also produces sound that we

can hear), but the other being (the invisible beings) or aspect is invisible to our perception; it is invisible but also fire-like. Thus, this verse may be pointing to the unique human capacity for articulate communication.

There is also an exegetical view that this jān may refer to an aspect of the human being—namely, the rebellious dimension of the human self (nafs ammārah), which, when deviating from divine guidance, resembles a raging flame. In this reading, the jān symbolizes the fiery, unruly impulses within the human psyche.

Human Nature: Earth and Fire
The human being is thus portrayed as a composite: formed from lifeless clay (earth) yet animated by a force that can be as volatile as fire. The Qur'an elsewhere confirms this dual potential: "And He inspired it with its wickedness and its piety" (fa-alhamahā fujūrahā wa-taqwāhā). The critical question becomes: which capacity does the human being activate in the face of divine guidance—submission or defiance?

Hence, the verse simultaneously affirms (1) the material origin of the human body from clay, (2) the expressive and communicative potential inherent in human nature, and (3) the existence of an unseen, fiery being or dimension—possibly the jinn or the rebellious aspect of the human self, all of which are undergirded by metaphysical principles and divine wisdom.
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مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿١٩﴾
بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢٠﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ ﴿٢٢﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾
وَ لَهُ الْجَوَارِ الْمُنْشَئٰتُ فِى الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾

55:19 He has given freedom to the two great bodies of water, so that they might meet.
55:20 [yet] between them is a barrier which they may not transgress.
55:21 Which, then, of your Sustainer's powers can you disavow?
55:22 Out of these two [bodies of water] come forth pearls, both great and small.
55:23 Which, then, of your Sustainer's powers can you disavow.
55:24 And His are the lofty ships that sail like [floating] mountains through the seas.

Explanation

The Qur'an here refers to the divine act of setting free two great bodies of water. The Arabic term baḥr refers broadly to a large expanse of water, encompassing both rivers and oceans. In this context, it is commonly interpreted to refer to two types of water: freshwater and saltwater. Freshwater exists in forms such as rain, snow, rivers, and lakes, while oceans constitute vast reserves of saltwater. Notably, science has observed that freshwater pockets also exist beneath the ocean floor.

The phrase "He let the two waters flow freely" (maraja al-baḥrayn) employs the verb maraja, meaning "to release" or "to let roam freely." It is the same root used in Arabic for open pastures (marj) where animals graze without restraint. The

implication is that these waters move independently, yet coexist without one overwhelming the other.

Although they meet, a barrier (barzakh) exists between them which they do not overstep. This barzakh is not necessarily a physical wall but can be understood here in a broader sense, i.e., an invisible divider established by divine decree expressed by laws of nature. Scientifically, this is reflected in the hydrological cycle (water cycle), wherein freshwater from rivers empties into saltwater bodies, while seawater upon evaporation forms clouds that return freshwater to land via precipitation. Despite constant interaction, the identity of each body of water is preserved; one cannot dominate or finish the other entirely. This is a manifestation of the divine law of balance, ensuring that both remain in a dynamic equilibrium and continue to play their respective roles in the ecological system.

Thus, barzakh here is in the sense of a divinely instituted system that governs and regulates the interaction of these waters through the hydrological cycle.

From both types of water emerge lu'lu' (pearls) and marjān (coral). Lu'lu' refers to the luminous, translucent pearls produced within oysters, found in both freshwater and saltwater environments. These pearls vary in size and value, serving not only as adornments but also holding medicinal significance. Marjān, interpreted here as coral, refers to marine organisms that resemble branching trees growing on the seabed. Particularly prized is the red coral, valued in jewelry and used medicinally.

Lu'lu' and marjān have also been interpreted as pearls of large and small size.

The verse emphasizes not only their aesthetic appeal but also their economic value and utility.

It is through God's established natural laws that the formation of pearls and coral is made possible. These intricate biological and geological processes reflect divine wisdom and power embedded in creation.

Furthermore, verse 55:24 highlights another sign of divine favor: “His are the ships that sail the sea, raised high like mountains.” The term jawāri (plural of jāriyah) refers to moving ships or vessels that traverse the seas. The word munsha’āt—from the root n-sh-ʾ, meaning "to raise" or "to construct"—denotes ships that are constructed and elevated with sails hoisted. In modern terms, this includes large vessels—freight ships, container carriers, even cruise liners—which in their massive size resemble mountains at sea. The Qur'anic imagery "like mountains" (ka’l-aʿlām) draws from the root ʿalam, which means “sign” or “landmark,” typically used for towering and visible entities such as mountains or flags.

This metaphor points to human ingenuity as a reflection of God-given creativity. God has endowed humanity with cognitive and creative faculties, enabling the design and construction of massive ships capable of crossing oceans. In contemporary times, these vessels serve as essential instruments of global trade and travel. Some are so vast that they resemble floating cities, a testament to human innovation working within the framework of divine laws.

Thus, these verses collectively invite reflection on the harmony, diversity, and order of natural phenomena—from the interaction of water bodies and the formation of pearls and coral, to the advancement of seafaring technology. Each of these is framed as a sign (āyah)—a pointer to the wisdom and beneficence of the Creator.

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آیات: 33-35

يٰمَعۡشَرَ الۡجِنِّ وَ الۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ وَ الۡاَرۡضِ
فَانۡفُذُوۡا ؕ لَا تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ﴿۳۳﴾
فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۴﴾
یُرۡسَلُ عَلَیۡکُمَا شُوَاظٌ مِّنۡ نَّارٍ ۙ وَّ نُحَاسٌ فَلَا تَنۡتَصِرٰنِ ﴿۳۵﴾

"O assembly of jinn and humankind! If you (think that you) are able to pass beyond the boundaries of the heavens and the earth, then pass beyond them. You shall not pass beyond, except that wherever you go, it will be the dominion of God. So, which of the powers of your Sustainer will you deny?" (33, 34)
A flash of fire will be let loose upon you, and smoke, and you will not be able to protect yourselves.
….

Explanation

Verse 55:33: The explanation of "illa bi sulṭān" (except with sulṭān):
The verse says that "O assembly of invisible beings and humankind……. You will not be able to transcend the boundaries of the heavens and earth *except with* sulṭān *sultan*. What does it mean? The verse has a challenge, but with a condition. That is, the challenge articulated in the verse does not categorically deny the possibility of transcending the spatial limits of the heavens and the earth; rather, it qualifies such transcendence with a condition: "except with sulṭān." What does this mean? The term sulṭān carries a range of meanings, including authority, power, dominion, force, sanction, or compelling evidence. Accordingly, two major interpretive possibilities arise:

(a) The first interpretation understands sulṭān as the prerequisite power, authority, or technological capacity required for such an endeavor. In this sense, it may allude to the scientific knowledge and technological advancement that have enabled human beings to transcend the Earth's atmosphere, land on the moon, orbit other planets, and launch exploratory missions into the deeper realms of space. It is through this kind of sulṭān, i.e., a divinely permitted mastery over aspects of creation, that humanity has partially realized the challenge. That is, the accomplishment was only possible by means of God's gifted power of knowledge.

(b) The second and perhaps more theologically resonant interpretation understands the phrase to mean: "wherever you may go, it will still be within God's dominion." That is, even if beings among jinn or humankind were to transcend the limits of the heavens and the earth, they would still remain within the encompassing sovereignty of God. One cannot escape the Divine realm, no matter how distant their journey.

The reference to the "heavens and the earth" (al-samāwāt wa-l-arḍ) may be taken in two ways. Literally, it may imply both the Earth and the celestial spheres as distinct domains, each of which poses its own limits to be surpassed. Alternatively, the phrase may serve as a merism—a rhetorical expression that signifies the entirety of the universe. Under this view, the verse asserts that while humans may, with God-gifted power, traverse from one celestial body to another, they can never go beyond the created universe as a whole. And even if they did, they would still encounter the reach of God's dominion, authority, and will.

Thus, the verse functions both as an acknowledgment of the potential of human (and jinn) capability within divinely ordained boundaries, and as a reminder that no matter how far

one travels—across space, time, or dimension—one remains perpetually within the sovereign domain of God.

……..

Verse 35 can also be interpreted in multiple ways—both literal and metaphorical. On one level, it may refer to the physical experiences encountered during the journey from Earth into the heavens (e.g., the moon or other celestial bodies). On another level, it may allude to the punishment of the Hereafter awaiting those who reject God's message.

According to the first, more literal interpretation, the phrase "a flame of fire without smoke" (shuẓāf) may symbolize intense radiation or invisible forms of heat—such as ultraviolet radiation or high-energy cosmic rays—commonly encountered in outer space. Likewise, the term (nukhās), often translated as "dense smoke," could be understood as a reference to micrometeorites, cosmic dust, or other particulate matter dispersed throughout the interplanetary void.

According to the second, metaphorical interpretation, these expressions may describe the forms of suffering that await those who violate God's moral order. The fiery flame and suffocating smoke may represent the spiritual and existential anguish reserved for those who persist in denial and transgression. Regardless of one's power or intelligence, no one can evade the consequences of his/her misdeeds.

Scientific allusion

From a modern scientific perspective, these verses can be seen as hinting at the extreme conditions of outer space—conditions hostile to human life without sophisticated technological shielding. For instance, the necessity of specialized suits to protect astronauts from vacuum, radiation, and temperature extremes is in harmony with the notion that human beings cannot "escape" without sulṭān. This "permission" or "power" can be interpreted as the knowledge and tools enabled by

physics, chemistry, and engineering, all ultimately deriving from divine laws embedded in nature.

Philosophical reflection
Beyond physical exploration, the passage may also reflect a metaphysical reality: no matter how far beings travel—whether across physical dimensions or intellectual domains—they will never escape the sovereignty of God. The phrase "wherever you go, it will still be God's dominion" implies that divine authority is not geographically constrained but metaphysically absolute. The cosmos, with all its immensity and mystery, is still under divine governance. The traversal of the heavens is not merely a physical act but also a symbolic gesture of challenging the limits imposed by the Creator—limits that require divine sanction to transcend.

This passage thus merges cosmological imagination with theological depth. It simultaneously acknowledges humanity's potential for scientific advancement and warns against the arrogance that may accompany such achievements.
…
Another possibility:
The "jinn" and "ins" here likely refer to the Quran's powerful opponents and ordinary people, respectively.

This interpretation suggests a rhetorical pairing where:

- Jinn symbolize entrenched power structures (religious/political elites resisting divine truth)
- Humans represent the general populace engaging with the message

The distinction serves to emphasize the Quran's challenge to both:

- Institutional authority (systemic opposition).
- Common believers/skeptics (grassroots reception).

Key implications:

- Not merely supernatural vs. natural beings, but a sociological framework.
- Maintains the literal meaning while adding allegorical social commentary.
- Reflects the Quran's universal address across hierarchies of power.

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Surah Waqi'a, Surah 56

سورہ واقعہ (سورہ نمبر 56)

آیات: 68-74

اَفَرَءَيْتُمُ الْمَآءَ الَّذِىْ تَشْرَبُوْنَ ﴿۶۸﴾
ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿۶۹﴾
لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْ لَا تَشْكُرُوْنَ ﴿۷۰﴾

56:68 Have you (O people!) ever considered the water which you drink?
56:69 Is it you who cause it to come down from the clouds - or are We the cause of its coming down?
56:70 (We have made it sweet – but) were it Our will, We could make it burningly salty and bitter: why, then, do you not give thanks (unto Us) (by accepting Our message).
……

Explanation:

The verses contain a message of reflection and gratitude.

These verses invite the reader to reflect deeply on a foundational element of life: water. The Qur'an draws attention to the everyday act of drinking water—so commonplace that it is often taken for granted—and uses it to awaken both spiritual gratitude and intellectual humility.

- Water as a Divine Blessing and the Foundation of Life

From a scientific perspective, water is the most essential component for all known life forms. It is the universal solvent, involved in nearly every biological process, from

photosynthesis and cellular respiration to thermoregulation and nutrient transport. The Earth is often called the "blue planet" precisely because of its abundant liquid water—something astronomically rare. In the Qur'anic worldview, this essential substance is presented not as a random environmental feature, but as a gift from God, precisely regulated and delivered for human and ecological benefit.

The verse asks: "Is it you who sends it down from the clouds?" This rhetorical question challenges the illusion of human control over natural phenomena. It is God-ordained natural laws that work in nature; it is not in the power of humans to create natural laws.

- Rainwater: The Source of All Fresh Water

The Qur'anic phrase "from the clouds (al-muzn)" refers to rain-bearing clouds, which are the original source of all terrestrial fresh water. Rivers, lakes, and underground aquifers are all replenished by rainfall. Modern hydrology confirms this: nearly all drinkable water ultimately originates from atmospheric precipitation. This linkage strengthens the point that water—especially potable water—is part of a delicate ecological balance sustained by divine will.

- Conditional Sweetness and the Threat of Salinity

The phrase "We could make it bitter and salty (ujājā)" is particularly striking. Scientifically, most of Earth's water (over 97%) is saline and thus undrinkable. Only a small fraction—less than 1%—is accessible freshwater. The Qur'an points to this precarious fact of existence: the drinkability of water is not a guaranteed right, but a conditioned mercy. If God so willed, He could render even rainwater salty, disrupting the entire biosphere. No technology, wealth, or power could compensate for such a transformation. Without sweet water, agriculture would collapse, ecosystems would perish, and human civilization would cease.

Here, the theological lesson is profound: what sustains life is not merely nature, but divine mercy expressed through nature. Gratitude (shukr) is not just a feeling; it is a moral and spiritual obligation rooted in recognition of our utter dependence on God's continuous grace.

- A Call to Gratitude and Recognition of Divine Sovereignty

The concluding question—"Why, then, do you not give thanks?"—is a challenge to the arrogance of human self-sufficiency. In a world increasingly shaped by scientific materialism, these verses reorient human awareness back to the source of order and life. They underscore the idea that scientific knowledge should enhance spiritual awareness, not diminish it. True gratitude is not just verbal praise but a posture of humility before the Creator, leading to ethical living and moral responsibility.

In summary, these verses present a multi-layered reflection on the phenomenon of water. It merges empirical observation with spiritual insight and grounds scientific awareness within a theocentric worldview. The verses call for conscious gratitude, not just for water as a physical necessity, but as a symbol of our continual dependence on divine mercy—a mercy that sustains life and demands ethical response.

This passage exemplifies the Qur'an's unique methodology to merge cosmic observation, ecological awareness, and moral theology, urging humans to reflect deeply on their fragile place in the order of creation.

The cumulative evidence from cosmology, physics, biology, ecology, and human consciousness does not merely suggest mechanistic processes but points to purpose, precision, and harmony. The Qur'anic worldview not only anticipates but encourages such a perspective, viewing the natural world as a

grand tapestry of divine signs (āyāt), inviting the human to reflection (tafakkur) and gratitude (tashakkur).

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آیات: 71-74

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اَفَرَءَيْتُمُ النَّارَ الَّتِىْ تُوْرُوْنَ ﴿٧١﴾
ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾
نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّ مَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٧٤﴾

56:71 Have you (O people!) ever considered the fire which you kindle?
56:72 Is it you who have brought into being the tree that serves as its fuel - or are We the cause of its coming into being?
56:73 It is We who have made it a means to remind [you of Us], and a comfort for all who are lost and hungry in the wilderness [of their lives].
56:74 Thus, (O beloved Prophet!) extol (as usual) the limitless glory of the name of your Sustainer, the great.

Explanation:

Verses 71,72:

"Have you considered the fire which you kindle?
Is it you who brought into being its tree, or is it We who caused it to come into being?"

These verses urge the reader to reflect on something seemingly ordinary yet profoundly meaningful: fire—the fire that humans regularly kindle for warmth, cooking, and survival. The verse reminds us that the source of this fire lies not in human power or invention, but in God's creative act. The reference to "its tree" alludes to specific vegetation used historically to ignite fire

in the Arabian desert, such as the markh and ʻafār trees, which, when rubbed together, produce a spark.

From a timeless perspective, the verse invites humanity to contemplate the deeper forces of nature: how combustible material came into existence, how energy is stored in organic matter, and how fire can be summoned from it. These are not mere accidents of nature but signs (āyāt) of divine power, design, and generosity.

In contemporary scientific terms, this fire originates in photosynthesis and biochemical energy storage—the energy of sunlight captured by trees, which becomes accessible again through combustion. Thus, every act of lighting a fire is a return to the primordial cosmic order established by God.

Verse 73:

"We have made it a reminder and a provision for those lost in the wilderness."

This verse highlights two major functions of fire:

- A Reminder (Tadhkirah) – Fire serves as a symbol to recall the presence and providence of God. It reminds us of His power to create and to give. More broadly, it evokes the Qur'anic theme that nature is full of signs leading back to the Creator. Just as water, stars, or the alternation of night and day can awaken spiritual awareness, so too can the flicker of fire ignite remembrance.

- A Provision for the Needy (Matāʻan lil-muqwīn) – Fire offers a practical blessing for travelers and those in harsh environments. In ancient Arabia, this referred to desert travelers who relied on fire for heat and cooking. More broadly, it refers to anyone in a state of vulnerability or need. The term muqwīn suggests those

weakened by hunger, isolation, or hardship, for whom fire becomes a source of sustenance and reassurance.

Verse 74: The Meaning of Tasbīḥ

"Thus, extol the name of your Lord, the Most Great."

This concluding verse draws a profound conclusion: if all the power, benefit, and symbolism of fire ultimately trace back to God, then the proper response is tasbīḥ—glorification.

But tasbīḥ here is far more than verbal praise. In its deep spiritual sense, tasbīḥ is an existential orientation. It means actively engaging in the service of God, both inwardly and outwardly, in speech and in action. It implies:

- Living in awe of God's creative power and moral authority;
- Spreading the divine message (iʿlāʾ kalimat Allāh);
- Upholding justice, enjoining good, and forbidding evil (as commanded in many other verses);
- Striving persistently in the path of truth, with moral integrity and social responsibility.

The phrase بِاسْمِ رَبِّکَ الْعَظِیْمِ can grammatically imply two related meanings:

- "The Great Name of your Sustainer" – emphasizing the grandeur of God's revealed message;
- "Your Great Sustainer's Name" – highlighting God's infinite greatness as the one whose name is being glorified.

In either reading, the verse calls for continuous spiritual mindfulness and moral effort, a life of purposeful action grounded in divine consciousness.

Thus, these verses collectively:

- Invite us to reflect on natural elements (fire) as signs of divine power and beneficence.
- Remind us that human agency is secondary to the creative will of God.
- Encourage us to treat natural gifts as reminders of God and means for moral reflection.
- Call upon us to engage in holistic tasbīḥ—not just verbal praise, but a full life devoted to God's purpose through consciousness, service, and ethical commitment.

Thus, tasbīḥ is not just something we say. It is something we live.

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آيات: 75، 76

فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾
وَ إِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ﴿٧٦﴾

56:75 Nay, I call to witness the positions of the stars.
56:76 And, behold, this is indeed a most solemn affirmation, if you but knew it.

….

Alternative translation:

56:75 Nay, I call to witness the coming-down in parts (of this Qur'an),
56:76 and, behold, this is indeed a most solemn affirmation, if you but knew it.

Explanation:

Linguistics:
نُجُوم (nujūm) is the plural of نجم (najm), which typically means star, but can also imply something that appears or descends gradually, in parts.

مَوَاقِع (mawāqiʿ) is the plural of مَوقِع, meaning position, setting, place of occurrence, or station.

The verse begins with فَلَا أُقْسِمُ, a Qur'anic rhetorical device translating as "Nay, I do swear by...", which negates a previous assumption and introduces a solemn affirmation.

Interpretation (a): Cosmological Reading – "The Positions of the Stars"
According to this interpretation, the phrase refers literally to the locations, or orbits of stars—including their positions in space, their movement, or their appearance in the night sky.

Implications:

The vastness and structured order of the cosmos are presented as evidence of divine power and wisdom.

Modern astronomy reveals that stars are not randomly scattered but organized into galaxies, moving in precise orbits determined by gravitational and physical laws—signs of an underlying cosmic design.

The use of the oath reflects the grandeur, precision, and unfathomable scale of the universe. The oath implies: If only you understood the magnitude of this cosmic order, you would grasp the truth and authority of this revelation.

Scientific reflection: With an estimated two trillion galaxies, each hosting hundreds of billions of stars, the "positions of the

stars" may point to a universal order extending across unimaginable scales—testifying to intelligent, purposeful design.

Interpretation (b): Revelatory Reading – "The Gradual Descent of the Qur'an":
In classical Arabic, najm also conveys the idea of descent in stages, such as the gradual revelation of verses. Hence, nujūm can be taken metaphorically to refer to the segmented, time-bound revelation of the Qur'an, which was revealed piecemeal over 23 years.

Implications:

The verse emphasizes the deliberate and measured revelation of the Qur'an, in response to real-life situations, moral developments, and human psychological readiness.

The "mighty oath" affirms the divine origin, wisdom, and contextual perfection of the Qur'an's step-by-step revelation.

Both interpretations are not mutually exclusive but can be understood as complementary:

- The cosmic order of the stars symbolizes the divine authorship and majesty of the One who also reveals the Qur'an.
- The gradual revelation of the Qur'an mirrors the gradual unveiling of cosmic knowledge—both pointing to divine wisdom and design operating across space and time.

Just as the stars are seen only in the darkness of night, the truth of revelation is often recognized in times of spiritual darkness—when human beings seek guidance.

Thus, verses 56:75,76 invoke either the grandeur of the physical cosmos or the measured unfolding of divine guidance, or both.

The solemn oath serves to awaken awareness of a transcendent reality and to affirm the authority, truth, and profundity of the Qur'an. Whether read cosmologically or revelatorily, the verses invite reflection on divine design, purpose, and the interweaving of natural and moral order.

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Surah al-Hadid, Surah 57
سوره الحدید (سوره نمبر 57)

آیات: 1-6

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ هُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۱﴾
لَهٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ یُحۡیٖ وَ یُمِیۡتُ ۚ وَ هُوَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ ﴿۲﴾
هُوَ الۡاَوَّلُ وَ الۡاٰخِرُ وَ الظَّاهِرُ وَ الۡبَاطِنُ ۚ وَ هُوَ بِکُلِّ شَیۡءٍ عَلِیۡمٌ ﴿۳﴾
هُوَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّةِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ؕ یَعۡلَمُ مَا یَلِجُ فِی الۡاَرۡضِ وَ مَا یَخۡرُجُ مِنۡهَا وَ مَا یَنۡزِلُ مِنَ السَّمَآءِ وَ مَا یَعۡرُجُ فِیۡهَا ؕ وَ هُوَ مَعَکُمۡ اَیۡنَ مَا کُنۡتُمۡ ؕ وَ اللّٰهُ بِمَا تَعۡمَلُوۡنَ بَصِیۡرٌ ﴿۴﴾
لَهٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ اِلَی اللّٰهِ تُرۡجَعُ الۡاُمُوۡرُ ﴿۵﴾
یُوۡلِجُ الَّیۡلَ فِی النَّهَارِ وَ یُوۡلِجُ النَّهَارَ فِی الَّیۡلِ ؕ وَ هُوَ عَلِیۡمٌۢ بِذَاتِ الصُّدُوۡرِ ﴿۶﴾

Translation:

Surah 57
آیت: 1
سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ هُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۱﴾

All that is in the heavens and earth extols God's limitless glory, and, He alone is the all-Mighty, the all-Wise.
….

Explanation:

Linguistic Notes:
Al-ʿAzīz (اَلْعَزِيز): The Almighty, the One whose power is invincible and unassailable. It implies not only absolute might but also honor and self-sufficiency.
Al-Ḥakīm (اَلْحَكِيم): The All-Wise, whose actions are perfectly balanced, purposeful, and guided by ultimate wisdom.

As-samāwāt wa al-arḍ (ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ): A Qur'anic expression referring to the totality of the created universe—both the celestial (heavens) and terrestrial (earthly) domains.
Tasbīḥ (تسبيح):
The term tasbīḥ is derived from the Arabic root س-ب-ح (sīn-bā-ḥā'), whose fundamental meaning is to move swiftly in water, air, space, etc.
It is used in the Qur'an in a number of connotations, such as:

- To describe the rapid orbital movement of celestial bodies through space. For example:
  "And each (of them) moves swiftly in its orbit." (Qur'an 21:33)
  wa-kullun fī falakin yasbaḥūn

- The term also appears in reference to human activity, denoting intense engagement or busy movement, as in:
  "Indeed, during the day, you are over-occupied with many duties." (Qur'an 73:7)
  inna laka fī al-nahāri sabḥan ṭawīlā

- Even the galloping motion of a horse can be expressed using the same verbal root.

- In theological terms, tasbīḥ means to declare God free from all imperfection, defect, or deficiency, and to affirm His transcendence above anything unworthy of His divine majesty. It is an affirmation of God's utter perfection and purity.

Thus, tasbīḥ is not confined to verbal glorification. It includes three dimensions:

- Verbal (qawlī) – with the tongue.
- Active (fiʿlī) – through one's deeds/ actions.

- Internal (qalbī) – in the heart and inner consciousness.

Theological Insight:
All entities in the cosmos—whether endowed with consciousness or not—are engaged in tasbīḥ. Those granted self-awareness glorify God through intentional recognition and worship. Those without such faculties glorify God by their very states of being and natural functions, fulfilling the divine commands embedded in their nature (takwīn, creatin). In this way, every atom of creation testifies to God's perfection by simply existing in harmony with the laws He has decreed.

This verse opens the surah with a cosmic declaration of divine glory, establishing a metaphysical foundation: the universe is not random or silent, but actively proclaims the perfection of its Creator. The pairing of 'Al-ʿAzīz' and 'Al-Ḥakīm' reminds the reader that power and wisdom are harmonized in the divine will—governing both the vast physical order and the moral-spiritual order.
…..
Verse 57:2:
لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ یُحْیٖ وَ یُمِیْتُ ۚ وَ ہُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ﴿۲﴾
To Him belongs the dominion of the heavens and the earth; He grants life and causes death; and He is capable of doing everything (He wills).
….
Explanation:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
"To Him belongs the dominion of the heavens and the earth": The word "mulk" denotes sovereignty, ownership, and governing authority. The phrase emphasizes God's exclusive right of ownership and control over the entire cosmos. The use of السَّمَاوَاتِ وَالْأَرْضِ ("the heavens and the earth") is a Qur'anic expression signifying the entirety of the created universe, from the most distant galaxies to terrestrial existence.

This expression encompasses both the physical and metaphysical realms.

يُحْيِي وَيُمِيتُ
"He gives life and causes death":
This clause affirms that both life and its cessation are under divine command. The verbs يُحْيِي (He gives life) and يُمِيتُ (He causes death) point to God's unique control over vital processes and the ultimate realities of existence. Life and death may also be in a metaphorical sense, e.g., life and death of the heart, the rise and fall of civilizations, etc.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
"And He is powerful over all things":
The phrase عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ is one of the Qur'an's most emphatic affirmations of God's omnipotence. The term قَدِيرٌ (Qadīr) derives from the root q-d-r, which implies not just power but measured and precise control, a power that is wise, deliberate, and purposeful. This closing statement reinforces the theological doctrine of tawḥīd (divine oneness and absolute sovereignty).

This verse, in its compact form, encapsulates a profound theological worldview:

The cosmos is not self-originating or self-sustaining; it operates within a framework of divine authority.

The phenomena of life and death are manifestations of divine will and purpose.

The phrase "He has power over all things" is metaphysically expansive—it not only includes the observable universe but also the unseen dimensions (e.g., the soul, afterlife, or fate). God has the power to do anything that He wills.
…..
Verse 57:3:

هُوَ الۡاَوَّلُ وَ الۡاٰخِرُ وَ الظَّاہِرُ وَ الۡبَاطِنُ ۚ وَ ہُوَ بِکُلِّ شَیۡءٍ عَلِیۡمٌ ﴿۳﴾

He is the First and the Last, and the Outward as well as the Inward: and He has full knowledge of everything.
(Muhammad Asad)
….
He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things. (Abdullah Yusuf Ali)
…….

Explanation:

He is the First (al-Awwal) and the Last (al-Ākhir), the Manifest (al-Ẓāhir) and the Hidden (al-Bāṭin); and He has perfect knowledge of all things.

This verse is one of the most profound ontological affirmations in the Qur'an, encapsulating a deeply integrated vision of Divine Eternity, Immanence, and Omniscience.

هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ — "He is the First and the Last":
al-Awwal (The First):
God is pre-eternal, without beginning. He precedes all things not only temporally but ontologically. There is nothing before Him—neither matter, nor time, nor causation. This negates the idea of an uncaused physical universe and affirms that God is the uncaused cause of all that exists.

al-Ākhir (The Last):
God is post-eternal, remaining after all contingent things perish. He is the One to whom all existence ultimately returns. In both temporal and existential terms, He is the ultimate destination and conclusion of all processes.

Together, these two names signify God's infinite temporal transcendence—He is the origin and the end of all that is, encompassing the total arc of existence.

وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ — "the Manifest and the Hidden":
al-Ẓāhir (The Manifest):
God is evident through His signs—in nature, in human reason, in revelation, and in the structured order of the universe. His power, wisdom, and presence are imprinted upon the fabric of creation. In this sense, God is outwardly accessible to human reflection and inquiry.

al-Bāṭin (The Hidden):
Yet God remains inwardly veiled, transcending all sensory perception, rational categorization, and spatial-temporal limitation. His essence (dhāt) is beyond human grasp. This points to the metaphysical reality that although God is present, He is not confined to what is observable.

Together, these names represent the paradox of Divine Immanence and Transcendence: God is both near and beyond, knowable and unknowable, seen in His signs yet veiled in His essence.

وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ — "And He has perfect knowledge of all things"
This final clause grounds the preceding divine attributes in absolute omniscience. God's knowledge is comprehensive: it encompasses the external and internal, the past and future, the apparent and the hidden, the universal and the particular.

It confirms that His actions and governance are not arbitrary but are executed with perfect awareness and purpose.

Integrated Reflections (Science, Philosophy, and Theology):
In cosmological terms, this verse transcends physical temporality and spatial dualities, affirming a reality that grounds the origin and destiny of the universe in a non-contingent, all-encompassing Consciousness.

In epistemology, it implies that while the empirical world reflects aspects of the Divine (ẓāhir), the fullness of truth requires humility before the hidden (bāṭin).

In spiritual psychology, the verse calls the human soul to recognize that true understanding of reality—and of the self—must begin and end with knowledge of God, who surrounds and penetrates all things.

Thus, verse 57:3 offers a concise yet comprehensive description of Divine Absolute Being—affirming that God is temporally infinite, spatially transcendent, existentially immanent, and epistemically supreme. It integrates the language of metaphysics, revelation, and human consciousness into a unified theological worldview.

This verse is central to Islamic ontology, Sufi metaphysics, and Qur'anic cosmology, serving as a foundation for understanding the divine reality as both intimately near and infinitely beyond.
….

Verse 57:4:
هُوَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ؕ یَعۡلَمُ مَا یَلِجُ فِی الۡاَرۡضِ وَ مَا یَخۡرُجُ مِنۡہَا وَ مَا یَنۡزِلُ مِنَ السَّمَآءِ وَ مَا یَعۡرُجُ فِیۡہَا ؕ وَ ہُوَ مَعَکُمۡ اَیۡنَ مَا کُنۡتُمۡ ؕ وَ اللّٰہُ بِمَا تَعۡمَلُوۡنَ بَصِیۡرٌ ﴿۴﴾
…..

He it is who has created the heavens and the earth in six stages, and is moreover established on the throne of authority. He knows all that enters the earth, and all that comes out of it, as well as all that descends from heaven, and all that ascends to it. And He is with you wherever you may be; and God sees all that you do.
….
He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of

Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up t o it. And He is with you wheresoever ye may be. And God sees well all that ye do. (Abdullah Yusuf Ali)

….

He it is who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. He knows all that enters the earth, and all that comes out of it, as well as all that descends from the skies, and all that ascends to them. And He is with you wherever you may be; and God sees all that you do. (Muhammad Asad)

……

Explanation:

Explanation of Creation in Six Stages:
This concept has been discussed in detail in earlier exegeses. The Arabic word "yawm"—typically translated as "day"—essentially signifies a period of time, without being restricted to a 24-hour cycle. It may refer to any stretch of time, whether brief or extended. In this context, the plural "ayyām" refers to six distinct phases or stages of creation.

A fuller exposition of these six phases has been provided in the commentary on Surah Fussilat (41:9–12), where the cosmic order is shown to unfold step-by-step. For our present purposes, it suffices to note that the Qur'anic use of six days metaphorically conveys the concept of gradual, staged creation (tadreeji takhleeq).

The Wisdom Behind Gradual Creation:
Although God is Omnipotent—fully capable of bringing the entire universe into existence instantaneously, without the mediation of time—He chose, in His perfect wisdom (ḥikmah bālighah), a path of gradual creation.

This deliberate and progressive mode of creation bears deeper signs of divine power. Gradualness invites the observer to reflect at each stage, encountering new manifestations of the Creator's might. Each phase of cosmic development—whether it be the formation of matter, the ordering of galaxies, the birth of stars, or the emergence of life—unveils yet another dimension of God's creative power.

Unlike instantaneous creation, which might elude human perception, incremental formation enables the human mind to engage with, analyze, and contemplate the system, order, and beauty embedded in the universe.

Philosophical and Theological Significance:
Divine Choice: The Qur'an consistently presents God's acts not merely as expressions of power but of wisdom. God's choice to create in phases teaches process, purpose, and pedagogy.

Educational Value: Gradual creation allows for continuous human reflection, scientific discovery, and spiritual insight. Each moment of development becomes a sign (āyah) pointing to the Sustainer.

Testimony of Power: It is precisely the structured emergence of the universe—from chaos to complexity—that testifies to a governing intelligence. The more we observe its unfolding, the more the fingerprints of divine power (qudrat) become manifest.

Contrast with Instantaneity: Though instantaneous creation would also be an act of omnipotence, its immediacy may bypass the human capacity for relational understanding. By contrast, temporal unfolding creates a stage upon which human consciousness may rise to theological awareness and awe.

In short, the Qur'anic affirmation that the universe was created in six phases (sittat ayyām) is, in essence, a statement about divine intentionality, process, and purpose.

In choosing gradual creation, God not only asserts His sovereignty but also invites humankind to become witnesses of His power, stage by stage, sign by sign. This gradualness is not a limitation but a deliberate design—a curriculum of signs embedded within time, teaching humanity the majesty, wisdom, and intimacy of its Creator.

The Meaning of "Istawā 'ala al-'Arsh" (He is Established on the Throne):
The Qur'anic phrase "istawā 'ala al-'arsh"—often translated as "He is established on the Throne of Authority"—must not be taken in a literal, anthropomorphic sense. It does not mean that God is physically seated upon a throne, for God is absolutely transcendent—beyond corporeality, beyond space and time.

In classical Arabic and Qur'anic idiom, the term 'Arsh (throne) is a metaphor for supreme authority, dominion, control, and sovereignty. It is a symbolic expression used to convey God's all-encompassing power over the created order. Just as earthly kings rule from a throne, in human idiom, the "Throne" represents the seat of command—but in the Qur'anic context, it points to the absolute, unbounded dominion of the Creator over all that exists.

Thus, the expression "istawā 'ala al-'arsh" is figurative (majāz), not literal. It signifies that God's authority and governance encompass the entire cosmos. His will permeates every level of existence. His command is sovereign over the laws of nature, over time, space, life, death, and all forms of being.

Thus, the Throne ('Arsh) is not a physical object but a symbol of supreme cosmic order.

God's "being on the Throne" expresses His active governance (tadbīr) and perpetual sustenance (rubūbiyyah) of creation.

The phrase communicates God's immediate, comprehensive oversight—without any spatial distance or temporal delay.

God is not contained within the universe, nor does He dwell in a place. His relationship with creation is not physical but existential and essential.

The entire universe is dependent at every instant upon His sustaining grace (faḍl) and mercy (raḥmah).

If, for even a moment, God were to withdraw His sustaining will, everything would perish; nothing could subsist independently.

God is not only the Creator (Khāliq) of the universe, but also its continuous Ruler (Mālik), Controller (Mudabbir), and Sustainer (Qayyūm).

Conclusion:
The Qur'anic assertion that "He is established on the Throne" is not a spatial statement but a metaphorical declaration. It affirms that divine governance is continuous, all-encompassing, and unassailable. This idiom reflects the idea that every atom of existence is under God's command, and nothing lies outside His knowledge, power, or providential care.

In sum, istawā 'ala al-'arsh is a sublime metaphor—a Quranic articulation of divine omnipotence, transcendence, and eternal sovereignty, couched in a language accessible to the human imagination yet pointing far beyond it.

The Meaning of Thumma:
As pointed out earlier several times, here thumma is not to show sequence in time (then,) but sequence of description

(moreover,) or to show emphasis (and again,). For details, see, for instance, the explanatory note on 41:9-12.
…….

يَعۡلَمُ مَا يَلِجُ فِى الۡاَرۡضِ وَ مَا يَخۡرُجُ مِنۡهَا وَ مَا يَنۡزِلُ مِنَ السَّمَآءِ وَ مَا يَعۡرُجُ فِيۡهَا ؕ

This portion of the verse has also appeared in 34:2. God has absolute and all-encompassing knowledge of everything.

"He knows whatever penetrates into the earth, and whatever comes out of it, and whatever descends from the sky, and whatever ascends to it…"

This verse declares the all-encompassing and meticulous knowledge of God regarding the dynamic exchanges between earth and sky—both in the physical and metaphysical realms. Each clause points to a different domain of natural processes and spiritual realities that are under the complete observation and control of the Creator.

1. What Enters into the Earth (ما يلج في الأرض):
This includes every process by which material enters the earth's surface, crust, or interior:

- Rainwater penetrating into the soil through percolation.
- Roots of trees and plants growing downward in search of nutrients and stability.
- Decomposing bodies of living organisms (animals, plants, humans) that dissolve into the earth and return to their elemental components.
- Microbial and biochemical activity involving the infusion of organic matter.
- Subsurface chemical seepage, sediment burial, or tectonic subduction of crustal plates.

This phrase covers not only biological cycles but geological, chemical, and hydrological processes as well.

2. What Comes Forth from the Earth (وما يخرج منها):
This includes all forms of natural emergence and geological or biological productivity:

- Vegetation sprouting from seeds.
- Wells and springs gushing with water.
- The transformation of inorganic soil into organic compounds through plant photosynthesis. The incorporation of those compounds into animal and human bodies through the food chain.
- Lava, gases, and minerals such as petroleum, coal, metals, and salts that emerge through volcanic activity or extraction.

3. What Descends from the Sky (ما ينزل من السماء): This refers to both physical and metaphysical descent:

- Sunlight, enabling photosynthesis and regulating the Earth's climate.
- Rain, snow, and hail forming part of the hydrological cycle.
- Meteorites and cosmic particles entering the atmosphere.

In a spiritual sense, sama may be understood in the sense of the metaphysical realm, the Unseen World. In this sense, it may allude to the descent of divine mercy, blessings, revelation (waḥy), and commands from the higher realms.

4. What Ascends into the Sky (وما يعرج فيها):
This encompasses upward movement in both the material and spiritual domains:

- Evaporation of water from oceans, lakes, and rivers.
- Transpiration from plants, contributing to atmospheric humidity.

- Gaseous emissions from volcanic activity or human industry.
- Birds, aircraft, and spacecraft ascending into the atmosphere or beyond.
- The upward rise of heat, sound, or radio waves.

In metaphysical terms, it includes the ascension of souls, the prayers of the believers, the records of deeds, and the angelic ascent carrying divine instructions or reports.

Summary:
This verse is a profoundly holistic encapsulation of the interconnected cycles of life, matter, and spirit. It points to the precision and comprehensiveness of divine knowledge, encompassing:

- Earthly processes (biological, chemical, geological),
- Atmospheric and astronomical phenomena,
- Technological advancements (e.g., space exploration),
- And metaphysical realities (revelation, divine mercy, angelic actions).

In essence, nothing is hidden from God—neither in descent nor ascent, neither beneath the surface of the ,earth nor in the heights of the heavens.
…..

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ:
And He is with you wherever you may be. And God is All-Seeing of what you do.

Divine Immanence and Omniscience

Divine Immanence: "And He is with you wherever you may be" This part of the verse emphasizes the ever-present nearness (معیت) of God to every human being—and indeed, to all of creation—regardless of time, place, or condition. It reflects the theological concept that God's presence is not restricted by

space or constrained by physical proximity. His knowledge, power, care, and oversight encompass every moment of every life, in every corner of the cosmos.

God is not absent from any situation: whether in solitude or in society, in the heights of success or the depths of despair, His companionship remains constant.

This presence is not merely metaphorical, but existential and sustaining: every being remains dependent on Him at all times for existence, movement, sustenance, and survival.

This verse affirms that human life unfolds under divine companionship—an idea that offers both comfort to the righteous and accountability to the negligent.

2. Divine Omniscience: "And God is All-Seeing of what you do"
This second clause underscores God's perfect and uninterrupted observation of all human actions—external and internal, public and private.

Nothing escapes His sight: not the smallest act, nor the most fleeting intention. It provides moral reassurance to those who act with sincerity and righteousness, even if unnoticed by others; their deeds are recorded and known to God. Conversely, it serves as a solemn warning to those who engage in wrongdoing under the illusion of secrecy. No act is hidden from the divine gaze.

Theological Implications:
This verse encapsulates two essential attributes of God:

- Immanence (معیت) — His nearness, care, and presence with all beings.
- Omniscience (بصیرت) — His complete awareness of every act and motive.

These twin attributes nurture in the believer a state of:

- Taqwa (God-consciousness) — living with the awareness that one is always under divine watch,
- Tawakkul (trust) — finding strength and solace in the unwavering presence and support of God.

Thus, this verse encourages ethical living, spiritual mindfulness, and a constant sense of being in divine company—no matter where one is or what one is doing.

……

Verse 57:5

لَہٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ اِلَی اللّٰہِ تُرۡجَعُ الۡاُمُوۡرُ ﴿۵﴾

His is the dominion over the heavens and the earth; and all things go back unto God [as their source]. (Muhammad Asad)

….

To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to God. (Abdullah Yusuf Ali)

…….

(لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

1. The Absolute Ownership of the Universe

The verse begins by affirming that the entire dominion (ملک)—that is, all authority, governance, and ownership—of the heavens and the earth belongs solely to God.

This is a declaration of exclusive sovereignty: God alone is the creator, sustainer, and master of all realms—both celestial and terrestrial.

Nothing exists independently of His will or control. Every atom, every star, every law of nature operates under His command.

The phrase implies both ontological dependency (everything derives its being from Him) and juridical subordination (everything is subject to His decree).

2. "And unto God all matters return/will return" (وَإِلَى اللهِ تُرْجَعُ الْأُمُورُ)
Umūr: plural of amr, meaning: affair, matter, command, thing, etc.
This clause can be understood in multiple interconnected ways, each reinforcing the concept of ultimate divine authority and centrality:

(i) Origin in God: Causal Return

All affairs originate from God: He is the First Cause (العلّة الأولى) behind the entire cosmic order.
Nothing begins or proceeds without His will. Thus, all events, beings, and processes trace their ontological origin back to Him.

The verse implies that the whole universe is in a state of continual dependence on God for its emergence and continuation.

(ii) Return to God: Teleological Return

All beings and events are also returning toward God. This expresses a teleological motion: a purposeful movement of all existence back to its source.

This return is constant and unceasing. Nothing in the cosmos is static; everything is in a dynamic process of motion directed toward God, whether physically, temporally, morally, or spiritually.

It reflects the Qur'anic vision of creation as inherently oriented toward its Creator.

(iii) Final Judgment and Resolution

The verse also refers to the eschatological reality: in the end, all affairs will be judged and settled by God alone.

This includes both the worldly domain, where God's will governs all outcomes, and the afterlife, where all human deeds will be brought to divine justice.

All decisions, rewards, and consequences ultimately rest in His hands, without exception.

(iv) Sovereign Control in All Moments

Beyond origin and end, the phrase emphasizes that every stage and state of all affairs—from inception to execution to consequence—remains under divine governance.

God is not only the beginning and end, but also the sustainer of the present moment. Every unfolding event happens within the framework of His knowledge, will, and authority.

Theological Summary
This verse establishes a comprehensive framework of Divine Sovereignty (حاکمیتِ الہیہ):

- God is the source of all things.
- God is the sustainer of all things.
- God is the end toward which all things return.
- God is the judge and controller of all things at every moment.

In doing so, the verse calls for:

- Submission to God's will,
- Trust in His governance,
- Accountability in moral actions,

- And awareness of the spiritual journey of return that defines the arc of every life and all existence.
  ..
  "All matters, with respect to their source and causation, return to God as their point of emanation."

  "In their origination and unfolding, all things revert to God as the ultimate source."

  "Every matter, in its issuance and governance, traces back to God as its originating cause."
  Or:

  "God is the final referent of all things—their issuance, direction, and consummation."

  "God is the ultimate point of reference for all affairs—their origin, governance, and end."
  Or:
  All affairs—whether natural, moral, metaphysical, or historical—are under God's full control.

  "All matters, in their origin, execution, and final outcome, are entirely within God's control and are ultimately referred back to Him."

  "God is the ultimate source, sustainer, and sovereign controller of all affairs."

……

Verse 57:6:

يُوۡلِجُ الَّيۡلَ فِى النَّهَارِ وَ يُوۡلِجُ النَّهَارَ فِى الَّيۡلِ‌ ۚ وَ هُوَ عَلِيۡمٌۢ بِذَاتِ الصُّدُوۡرِ ﴿۶﴾

He makes the night grow longer by shortening the day, and makes the day grow longer by shortening the night; and He has

full knowledge of what is in the hearts [of men]. (Muhammad Asad)
…
He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts. (Muhammad M. Pickthall)
……
He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts. (Abdullah Yusuf Ali)
…….

Explanation:
يُوۡلِجُ الَّيۡلَ فِى النَّهَارِ وَ يُوۡلِجُ النَّهَارَ فِى الَّيۡلِ‌ؕ

"He causes the night to enter into the day, and the day to enter into the night…"

1. Literal and Physical Interpretation
The verse refers to the gradual interpenetration of night and day, a phenomenon that manifests:

A. Diurnally: at dawn and dusk, the transitions between light and darkness occur smoothly, not abruptly.
B. Seasonally: over the course of a year, the durations of day and night vary due to the Earth's axial tilt (approximately 23.5°). This astronomical design is essential for:
    - Regulating climate
    - Sustaining ecological balance
    - Enabling human, plant, and animal rhythms

Thus, the verse points to a precise cosmic regulation of time that reflects divine wisdom and mercy.

2. Metaphorical and Moral Interpretation

The imagery of daytime entering night and night entering daytime can also symbolize:

- The fluctuation of human conditions: joy and hardship, clarity and confusion, hope and despair.

The divine capacity to transform states: God brings light out of darkness—just as He can bring guidance out of ignorance, or renewal out of decline.
This reading resonates with the Qur'anic theme that God is the ultimate disposer of states, both external (cosmic) and internal (spiritual).

Concluding Phrase: وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ
"And He is fully aware of what lies within the hearts."

This concluding clause shifts the focus from the outer cosmos to the inner self:

"ذَاتِ الصُّدُورِ" refers to the most concealed contents of the chest—intentions, feelings, secrets.

The verse asserts that God's knowledge is not limited to the external universe; it also penetrates the deepest recesses of the human self.

This verse beautifully connects the physical regulation of the cosmos with the psychological and moral domain of human beings. Just as God governs the rhythms of night and day with precision and mercy, so too does He govern and comprehend the shifting realities of the human heart—its doubts, desires, and secrets.

Thus, divine sovereignty extends from the stars above to the secrets within.
.**********.

Justice and Power
An explanation of verse 25 of Surah al-Hadid (Iron)

آیت: 25

لَقَدۡ اَرۡسَلۡنَا رُسُلَنَا بِالۡبَیِّنٰتِ وَ اَنۡزَلۡنَا مَعَہُمُ الۡکِتٰبَ وَ الۡمِیۡزَانَ لِیَقُوۡمَ النَّاسُ بِالۡقِسۡطِ ۚ وَ اَنۡزَلۡنَا الۡحَدِیۡدَ فِیۡہِ بَاۡسٌ شَدِیۡدٌ وَّ مَنَافِعُ لِلنَّاسِ وَ لِیَعۡلَمَ اللّٰہُ مَنۡ یَّنۡصُرُہٗ وَ رُسُلَہٗ بِالۡغَیۡبِ ؕ اِنَّ اللّٰہَ قَوِیٌّ عَزِیۡزٌ ﴿۲۵﴾

…..

57:25: Indeed, We sent forth Our Messengers with clear proofs; and through them We bestowed Book (of Law) from on high, and (thus gave you) a balance (of justice), so that humankind might behave with equity; and We created iron, in which there is awesome power as well as (other) benefits for humankind: and (all this was given to you) so that God might mark out those who would stand up for (the cause of) Him and His Messengers without seeing (Him). Verily, God is powerful, almighty.

…….

Explanation:

Divine Guidance and Moral Order:

This verse articulates a comprehensive vision of divine guidance in human history. God's messengers were not sent merely as spiritual preachers but as reformers entrusted with social transformation. They came bearing bayyināt—clear proofs or signs—and were entrusted with a fundamental instrument of moral civilization: the Book (al-kitāb) representing divine law and guidance that provides principles of justice (the Balance (al-mīzān)). The wa (and) in "the Book and the Balance (of justice)" is considered explanatory, and the sense is "the Book, that is, the Balance (of justice)", meaning the principles of justice.

This establishes a framework in which human beings are morally obligated to uphold justice (li-yaqūma al-nāsu bi-l-qisṭ).

The verse thus links revelation directly with social ethics, affirming that religious truth must manifest in equitable human relations and just societal structures.

The Role of Iron: Power and Responsibility:

In a striking turn, the verse shifts from law and justice to the material reality of iron (ḥadīd), which is said to possess both baʾs shadīd (great might, i.e., military or physical power) and manāfiʿ li-l-nās (varied benefits for humankind). This dual nature of iron reflects the Quranic worldview: material resources are neither inherently good nor evil, but their moral value is determined by how they are used. Guidance and power both are required to establish a just society.

Historically, iron has played a central role in human civilization, from agricultural tools and domestic utensils to warfare, medical instruments, infrastructure, and industrial technology. The reference to iron in the Qur'an anticipates the emergence of metallurgy, mechanical engineering, and modern steel industries, showing that sacred revelation is not disengaged from material and technological progress.

This subtle inclusion of science and civilization within the spiritual text points toward a Quranic endorsement of constructive knowledge, applied science, and creative human effort, all within the bounds of divine ethics.

Struggle Without Sight: Faith Beyond Empiricism:

The final clause—"so that God may mark out who will support Him and His messengers without seeing Him"—introduces the existential test embedded in creation. Human beings are asked to uphold truth, justice, and divine order even without direct sensory perception of God. This invokes the Quranic ideal of belief in the unseen (īmān bi-l-ghayb), a foundational element of spiritual maturity and moral agency.

Those who strive for justice, truth, and righteousness—despite the absence of empirical proof—earn divine recognition. Their actions, undertaken in the name of God and His messengers, become a means of distinguishing their sincerity and spiritual integrity. Thus, the verse aligns faith, reason, justice, and civilizational responsibility as integrated dimensions of human purpose.

Divine Law Meets Human Endeavor:

This verse represents a profound synthesis of:

- spiritual guidance (through revelation),
- ethical action (through justice),
- material progress (through technology and resources like iron), and
- inner moral testing (through faith in the unseen).

It calls upon humankind to rise to the challenge of becoming moral agents who integrate divine values with intellectual, technological, and social efforts to build a just and flourishing civilization.

God's gift of iron and ability to transform it into usable forms:

The mention of iron in this verse is profoundly meaningful. It signals not only a divine gift but a symbol of human responsibility and civilizational development. Iron, though not found in a refined form, is embedded within the earth's crust as ore—requiring knowledge, skill, and technology to extract and render it usable. This implies that God not only provided the material itself but also endowed humanity with the intellectual and practical capacity to transform it. The utility of iron spans from tools and infrastructure to instruments of justice and defense, making it foundational to the construction of a just and orderly society. In this sense, the verse underscores the integration of divine guidance, moral striving, and technological endeavor in the service of justice and ethical human flourishing.

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Surah al-Hashr, Surah 59

سوره الحشر (سوره نمبر 59)

آیات: 22-24
ہُوَ اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ عٰلِمُ الۡغَیۡبِ وَ الشَّہَادَۃِ ۚ ہُوَ الرَّحۡمٰنُ الرَّحِیۡمُ ﴿۲۲﴾
ہُوَ اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ اَلۡمَلِکُ الۡقُدُّوۡسُ السَّلٰمُ الۡمُؤۡمِنُ الۡمُہَیۡمِنُ الۡعَزِیۡزُ الۡجَبَّارُ الۡمُتَکَبِّرُ ؕ سُبۡحٰنَ اللّٰہِ عَمَّا یُشۡرِکُوۡنَ ﴿۲۳﴾
ہُوَ اللّٰہُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَہُ الۡاَسۡمَآءُ الۡحُسۡنٰی ؕ یُسَبِّحُ لَہٗ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۲۴﴾

ہُوَ اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ عٰلِمُ الۡغَیۡبِ وَ الشَّہَادَۃِ ۚ ہُوَ الرَّحۡمٰنُ الرَّحِیۡمُ ﴿۲۲﴾
59:22: God is He save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a created being: He, the Most Gracious, the Ever-Merciful,

اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ اَلۡمَلِکُ الۡقُدُّوۡسُ السَّلٰمُ الۡمُؤۡمِنُ الۡمُہَیۡمِنُ الۡعَزِیۡزُ الۡجَبَّارُ الۡمُتَکَبِّرُ ؕ سُبۡحٰنَ اللّٰہِ عَمَّا یُشۡرِکُوۡنَ ﴿۲۳﴾
59:23: God is He save whom there is no deity: the Sovereign Supreme, the Holy, the Source of Peace, the Giver of Security, the One who determines what is true and false, the Almighty, the One who subdues wrong and restores right, the One to whom all greatness belongs! Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity,

ہُوَ اللّٰہُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَہُ الۡاَسۡمَآءُ الۡحُسۡنٰی ؕ یُسَبِّحُ لَہٗ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۲۴﴾
59:24: He is God, the Creator, the Evolver, the Fashioner (One who shapes all forms and appearances)! His are the Most Beautiful Names (Attributes of Perfection). All that is in the

heavens and earth extols His limitless glory, and He is the all-mighty, the all-wise.
…….
Explanation:

These verses serve as a powerful and concentrated description of God's Names (al-Asmāʾ al-Ḥusnā) and His transcendent attributes. They highlight both the transcendence and immanence of God, His absolute sovereignty and His active involvement in the cosmos and human affairs.

……
Verse 22: The All-Knowing and All-Merciful God
"هُوَ اللهُ" – "He is Allah": A declaration of unique divinity.
"لَا إِلَٰهَ إِلَّا هُوَ" – "There is no deity but Him": Reaffirming the oneness and exclusivity of worship.
"عَالِمُ الغَيْبِ وَالشَّهَادَةِ" – "Knower of the unseen and the seen": His knowledge is total and all-encompassing, covering what is hidden from creation and what is perceptible.
"هُوَ الرَّحْمَٰنُ الرَّحِيمُ" – "He is the Most Compassionate, the Ever Merciful": These two names emphasize God's all-encompassing mercy—Rahmān signifying universal mercy, and Rahīm pointing to specific, enduring care.

Verse 23: The King and Protector of Creation
This verse introduces eight majestic Divine Names, all reflecting God's authority and perfection:

Al-Malik (The Sovereign King) – The one who owns and rules over all existence.
Al-Quddūs (The Absolutely Pure, Holy) – Free from any imperfection or deficiency.
As-Salām (The Source of Peace/Security) – The one from whom all peace and safety emanates.
Al-Muʾmin (The Giver of Faith/Security) – Who grants security and certitude, both existential and spiritual.

Al-Muhaymin (The Guardian/Overseer) – Constantly watching over and preserving the universe.
Al-ʿAzīz (The Almighty, the all-Mighty) – Irresistible in power; no force can overpower Him.
Al-Jabbār (The Compeller) – Who compels creation in accordance with His will, mending the broken and humbling the arrogant.
Al-Mutakabbir (The Supremely Great) – The One exalted above all creation in grandeur and majesty. To Him all greatness belongs.

The verse ends with a divine tasbīḥ (glorification):
"Subḥān Allāh ʿammā yushrikūn" – Glorified is Allah above all they associate with Him – a categorical rejection of shirk (associating partners with God).

Verse 24:
Al-Khāliq (The Creator) – Who brings into existence from nothing.
Al-Bāriʾ (The Evolver/Bringer-Forth) – Who determines forms and brings life into distinct existence.
Al-Muṣawwir (The Fashioner) – Who gives each creation its unique form, proportion, and beauty.
"Lahu al-Asmāʾ al-Ḥusnā" – His are the Most Beautiful Names: A summary affirmation that God possesses all perfect qualities/ attributes.
"Yusabbiḥu lahu mā fī as-samāwāti wal-arḍ" – Whatever is in the heavens and the earth extols His limitless glory: All of creation participates in the cosmic act of worship and glorification (following His decree/ natural law).
"Wa huwa al-ʿAzīz al-Ḥakīm" – He is the All-Mighty, the All-Wise: Reiterating that His power is not arbitrary but acts according to His infinite wisdom.

Summary:

These verses collectively articulate a theological, cosmological, and spiritual vision of God:

- Theologically, they affirm tawḥīd (God's oneness), sovereignty, and transcendence.
- Cosmologically, they present God as the Creator and Sustainer of the universe, who governs through wisdom, knowledge, and mercy.
- Spiritually, they inspire awe, humility, and love—calling the believer to engage in remembrance, glorification, and trust in God's justice and mercy.

God is beyond all definitions; no language or words can fully encompass His essence. Human expression falls short before the infinite reality of the Divine. Yet, through His Names and Attributes as revealed in the Qur'an, we are granted glimpses—rays of light—that offer insight into His presence, power, and mercy. These Names are not descriptions of His essence, but signposts for reflection, understanding, and spiritual connection. They help guide our hearts toward Him, offering a way to contemplate the Divine while recognizing the limits of human comprehension.

Thus, the Names of God in the Qur'an are not just devotional invocations—they are epistemic gateways. They orient the human mind toward ultimate principles of order, knowledge, purpose, and value. For scientists, they inspire a sense of wonder and reverence before the cosmos. For philosophers, they offer a metaphysical architecture upon which coherent systems of thought—ethics, ontology, cosmology—can be built. Together, they remind us that reason and revelation, far from being adversaries, are deeply interwoven in the fabric of truth.

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A Note on the Cosmology of the Qur'an

Surah al-Talaq, Surah 65

سوره الطلاق (سوره نمبر 65)

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آیت: 12

اَللّٰهُ الَّذِیۡ خَلَقَ سَبۡعَ سَمٰوٰتٍ وَّ مِنَ الۡاَرۡضِ مِثۡلَهُنَّ ؕ یَتَنَزَّلُ الۡاَمۡرُ بَیۡنَهُنَّ لِتَعۡلَمُوۡۤا اَنَّ اللّٰهَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ ۙ وَّ اَنَّ اللّٰهَ قَدۡ اَحَاطَ بِکُلِّ شَیۡءٍ عِلۡمًا ﴿۱۲﴾

..

Annotated Rendering:

65:12: God is He who has created seven heavens, and, like them, (He also created entities of the category) of the Earth. The (cosmological and theological) commandment (from God) comes down in their midst (according to their needs); (God revealed this for you, O humankind), so that (upon reflection on the manifestations of God's creative power) you might come to know that God has the power to do everything (He wills), and that God encompasses all things with His knowledge.

…..

GOD is He who has created seven heavens, and, like them, [the many aspects] of the earth. Through all of them flows down from on high, unceasingly, His [creative] will, so that you might come to know that God has the power to will anything, and that God encompasses all things with His knowledge. (Muhammad Asad)

….

Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge. (Muhammad M. Pickthall)

…….

Explanation:

Entities of the kind of Earth (Earth-like entities):

It is important to note that in the Qur'an, the word 'arḍ' (earth) is always used in the singular form; the plural forms like arḍūn or arḍayn do not appear. This raises the question: What is meant by the phrase "min al-arḍi mithlahunna" — "of the earth, like them"?

Based on the wording of the verse and scientific understanding, the probable meaning is that just as God is the Creator of the heavens, He is likewise the Creator of the earth. In other words, this is not a statement about numerical similarity (i.e., the number of earths), but rather a similarity in the act of creation, a creative analogy. The Creator of the heavens is also the Creator of the earth. This interpretation has support in the classical and modern tafsir literature.

Secondly, while there is only one planet named "Earth" in the solar system, it is scientifically evident that countless celestial bodies of a similar nature exist in the universe. These are the bodies we categorize as planets. Thus, God has created not only the Earth but also numerous other entities of a similar kind.

It is also possible that there exist such planets, moons, or other celestial bodies — whether in our galaxy or others — whose conditions are similar to those of the Earth, and that on these

celestial realms there may also be living and, possibly, conscious beings.

The number seven associated with the heavens is explicitly stated in the Qur'an and likely denotes multiplicity, signifying a vast number of celestial spheres, galaxies, stars, and other heavenly bodies.

Therefore, this verse simultaneously affirms the vastness of the cosmos and reveals the existence of multiple Earth-like celestial bodies — many "earths," many planets similar to ours — all encompassed within God's expansive creation.

The Meaning of "The Command" (Al-Amr):

The term "al-amr" (the command) here refers to the divine creative decree — not merely a verbal command but a natural, inherent law. This cosmological command is God's law of nature — the intrinsic, sustaining principle through which the universe is maintained, operates, and evolves.

According to the classical commentator Qatāda and others (as cited by Zamakhshri, Razi, and others), this "command" (al-amr) manifests in every heaven and every earth as a continuous process of divine governance. In each realm, there exists a created order, a divine decree, and a judicial execution of God's will. This includes all the marvelous workings of creation — from the sending down of rain and the sprouting of vegetation to the alternation of day and night, the changing of seasons, and the creation of various living beings.

(عن قتادة: في كل سماء وفي كل أرض خلق من خلقه وأمر من أمره وقضاء من قضائه. وقيل: هو ما يدبر فيهنّ من عجائب تدبيره.)

Thus, the "command" encompasses the entire range of natural phenomena and cosmic order, highlighting God's active and ongoing role in the universe's maintenance and governance, as well as ethical commands for conscious beings.

The study of the universe, therefore, serves as a profound gateway to recognizing and understanding the power and wisdom of God, as revealed through His creative laws and sustained governance.

So that you may know:

لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

The meaning of this part of the verse can be explained as follows, as highlighted by the great Qur'anic scholar Al-Razi:

In order that you may come to know—upon reflecting on the creation of the heavens and the earth, and the wise governance manifest therein—that He whose power extends to such a vast degree, a level unattainable by any other, must possess intrinsic, essential power: a power not dependent on means, and for whom nothing is impossible of what He wills.

The meaning Seven Heavens:

The Arabic term saba‘ (seven), while literally denoting the number seven, frequently functions in classical Arabic — and particularly in Qur'anic usage — as a symbolic expression of abundance or multiplicity (al-‘adad al-takthīrī). This rhetorical feature is well-attested in pre-Islamic poetry, prophetic traditions, and Qur'anic discourse, where "seven" often conveys not a precise count but a signifier of plenitude, vastness, or completeness. In this light, the Qur’anic reference to “seven heavens” (sab‘ samāwāt) may not imply a rigidly literal, quantifiable stratification, but rather a structured cosmos of immense scale and order, encompassing countless realms and dimensions within the divine architecture. Similarly, by linguistic and interpretive extension, the phrase “of the earth [of] their like” (mina al-arḍi mithlahunna) can point toward the existence of multiple earth-like entities — not necessarily seven

in number, but rather a plurality grounded in the same creative typology. This understanding bridges Qur'anic language with modern cosmological insights about a potentially vast number of terrestrial-type planets scattered across the observable universe.

The Qur'an and modern cosmology:

In contrast to traditional interpretations, which often envision the "seven heavens" (sabʿ samāwāt) as a vertically layered or stratified cosmological structure, a close reading of the Qur'anic text does not necessitate such an arrangement. The Qur'an does not explicitly describe the heavens as concentric spheres or layers in the physical sense. Rather, the term samāwāt — the plural of samā' — is linguistically broad and flexible, referring to all that lies above the earth, and by extension, to celestial realms, including stars, planets, galaxies, nebulae, and other cosmic structures. Similarly, the expression tibāqan in Surah al-Mulk (67:3), traditionally interpreted as "layered" or "one above another," can also be understood in its root sense of mutābaqah — conformance, correspondence, or harmony — indicating that the celestial domains are not stacked physically but operate in precise harmony and natural order under divine law. This interpretation resonates more closely with the current scientific understanding of the universe as a vast, isotropic, and dynamic expanse governed by unified natural laws rather than a hierarchically segmented system. Thus, a purely Qur'anic cosmology, read on its own linguistic and thematic terms, does not conflict with modern cosmological findings. On the contrary, it offers rich conceptual frameworks that complement empirical inquiry by introducing spiritual depth, metaphysical purpose, and teleological orientation into the scientific understanding of the universe.

Conclusion:

This verse serves as a powerful reminder of God's creative authority, seamlessly connecting divine wisdom with modern scientific understanding. By reflecting on the interconnected systems of the heavens and the Earth, humanity is encouraged to recognize the Creator's omnipotence and omniscience. It also reinforces the idea that the pursuit of knowledge—whether spiritual or scientific—is a means of drawing closer to God and acknowledging His infinite power.

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Surah al-Mulk, Surah 67

سوره الملک (سوره نمبر 67)

Grand Harmony in the Cosmos

آیات: 1-4
تَبٰرَکَ الَّذِیۡ بِیَدِہِ الۡمُلۡکُ ۫ وَ ہُوَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرُۨ ۙ﴿۱﴾
الَّذِیۡ خَلَقَ الۡمَوۡتَ وَ الۡحَیٰوۃَ لِیَبۡلُوَکُمۡ اَیُّکُمۡ اَحۡسَنُ عَمَلًا ؕ وَ ہُوَ الۡعَزِیۡزُ الۡغَفُوۡرُ ۙ﴿۲﴾
الَّذِیۡ خَلَقَ سَبۡعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیۡ خَلۡقِ الرَّحۡمٰنِ مِنۡ تَفٰوُتٍ ؕ فَارۡجِعِ الۡبَصَرَ ۙ ہَلۡ تَرٰی مِنۡ فُطُوۡرٍ ﴿۳﴾
ثُمَّ ارۡجِعِ الۡبَصَرَ کَرَّتَیۡنِ یَنۡقَلِبۡ اِلَیۡکَ الۡبَصَرُ خَاسِئًا وَّ ہُوَ حَسِیۡرٌ ﴿۴﴾

67:1 Hallowed be He in whose hand all dominion rests, and, He has the power to do everything (He wills).
67:2 He who has established (a natural order of) death and life, so that He might put you to a test (and thus show) which of you is best in conduct, and (make you realize that) He alone is all-Mighty, truly forgiving.
67:3 [Hallowed be] He who has created seven heavens in full harmony with one another: no fault will you (O man) see in the creation of the Most Gracious. And, turn your vision (upon it) once more: can you see any flaw?

67:4 Yea, turn your vision (upon it) again and yet again: (and every time) your vision will fall back upon you, dazzled and truly defeated (unable to see any imperfection in God's creation).
……..

Explanation:

"The Test of Life and the Flawless Creation: Lessons from Surah Al-Mulk

Introduction
Surah Al-Mulk (67:1-4) offers profound insights into the interconnectedness of divine wisdom, spiritual reflection, and scientific inquiry. These verses celebrate Allah's sovereignty and the perfection of His creation, inviting humans to contemplate the universe's intricacies. Through a blend of linguistic depth, spiritual guidance, and a call to observe the cosmos with a discerning eye, these verses inspire awe and reinforce the relationship between faith and reason.
Moreover, these verses serve as a powerful motivation for adopting a systematic and empirical approach to understanding the natural world. By urging humanity to repeatedly examine the universe, free from bias and preconception, the Quran aligns itself with the principles of the scientific method—observation, experimentation, and critical analysis. This call to explore the cosmos not only fosters intellectual curiosity but also broadens human understanding, encouraging the pursuit of knowledge in its widest sense. By emphasizing the harmonious design of creation, these verses remind us that every discovery in the natural world brings us closer to recognizing the wisdom and power of its Creator.

This explanation delves into the linguistic nuances, spiritual lessons, and scientific implications of these verses, demonstrating how they encourage moral accountability, intellectual exploration, and the pursuit of truth through both spiritual and empirical means.

Linguistic Insights

تَبَارَكَ (Tabāraka)
Root Word: ب-ر-ك (Baraka)
Core Meaning: The root signifies "abundance," "continuity," and "stability." It is often associated with blessings that multiply or endure over time.

The verb tabāraka is in a specialized form (تَفَاعَلَ), denoting the intensification and exaltation of the quality of "blessing."

It signifies abundance, permanence, and excellence, denoting that God's sovereignty is eternal and perfect. It also implies that His authority is not subject to decay or limitation.

It has been explained as "attaining perfection in goodness and elevation." The term conveys the boundless nature of God's sovereignty and blessings.
In this verse, it emphasizes God's unmatched dominion, His power to create and sustain, and His infinite grace.

مُلْكُ (Mulk)
Root Word: م-ل-ك (Malaka)
Core Meaning: Ownership, authority, dominion, or control over something.

Mulk refers to comprehensive sovereignty and dominion. It differs from milk (ownership of specific things) by implying absolute and universal authority.
Mulk indicates both physical and metaphysical control, emphasizing God's supreme authority over the cosmos.

"بِيَدِهِ الْمُلْكُ" (In His Hand is the dominion):
The term "hand" metaphorically represents God's complete control over creation. The word "ملك" (dominion), as noted above, emphasizes the totality of His governance, including all realms of existence.

"سَبْعَ سَمَاوَاتٍ طِبَاقًا" (Seven heavens in harmony):
The phrase "طِبَاقًا" highlights harmony, coordination, congruence, and balance in the cosmos, in accordance with a design and system (set by the Creator). This term emphasizes the harmony and congruence within the cosmos.

"فَارْجِعِ الْبَصَرَ" (Look again):

This repeated command emphasizes scrutiny and inquiry, encouraging the use of intellect and sensory perception to explore the universe critically.

قَدِيرٌ (Qadeer)
Root Word: ق-د-ر (Qadara)
Core Meaning: The root pertains to power, ability, and measure. Qadeer is an emphatic form, highlighting God's all-encompassing and precise ability to determine and execute His will.
Qadeer refers to someone who not only possesses power but also exercises it with precision and wisdom. This term encapsulates God's omnipotence and His capacity to sustain and govern creation.

خَلَقَ (Khalaqa)
Root Word: خ-ل-ق (Kh-l-q)
Core Meaning: To create, measure, or bring into existence.
The term emphasizes bringing something into existence in a manner consistent with its purpose and design.
Khalaqa implies not only creation but also precision and harmony in shaping what is created. In this context, it underscores God's meticulous creation of life and death as part of a divine test.

سَبْعَ سَمَاوَاتٍ (Sab'a Samāwāt)
Root Word of Sab'a: س-ب-ع (Sab'a)
Refers to the number seven, often symbolizing completeness, perfection, abundance, multiplicity, etc., in the Arabic linguistic tradition.
Root Word of Samāwāt: س-م-و (plural of Sama)
Samā literally means "that which is above" or "elevated."
The plural samāwāt refers to the heavens or the vast expanse of the cosmos. It conveys both the physical heavens and metaphorical elevation.

تَفَاوُتٍ (Tafāwut)
Root Word: ف-و-ت (Fawt)
Core Meaning: Disparity, inconsistency, or failure.
The term tafāwut refers to a lack of harmony or balance. In this verse, it negates any imperfection in the creation of God, highlighting the precise and flawless design of the universe.

فُطُورٍ (Futūr)
Root Word: ف-ط-ر (Faṭara)
Core Meaning: A fissure, crack, or break.
Futūr refers to any flaw or defect that disrupts integrity. It contrasts with the seamless perfection of God's creation.

بَصَرُ (Baṣar)
Root Word: ب-ص-ر (Baṣar)
Core Meaning: Sight or vision, both physical and intellectual.
While primarily referring to physical sight, baṣar also denotes insight or discernment. The Quran often uses it metaphorically to encourage intellectual reflection (ta'ammul).

خَاسِئًا (Khāsi'an)
Root Word: خ-س-أ (Khas'a)
Core Meaning: To be humiliated, rejected, or turned back in failure.

Khāsi'an refers to a state of utter rejection, humiliation, or inability to achieve an intended goal.
The condition of being repelled or defeated, often used for one whose attempt to perceive or act is thwarted.
In this verse, this word describes the condition of the human gaze after attempting to find faults in creation—returning humiliated and unsuccessful.

The word reflects human limitations in fully comprehending the divine design. It serves as a reminder of God's supremacy and human dependency.
The term metaphorically mirrors the scientific process of observation and analysis. Even with advanced tools and methods, humans ultimately confront the vastness and perfection of the cosmos, leading to awe and humility.

حَسِيْرٌ (Ḥasīr)
Root Word: ح-س-ر (Hasr)
Core Meaning: To be exhausted, weary, or fatigued.

Ḥasīr conveys the state of exhaustion resulting from continuous effort.
It refers to the fatigue experienced after prolonged striving without achieving the desired outcome.

In this verse, it describes the state of the human gaze after multiple attempts to detect flaws in creation—returning weary and overwhelmed by the perfection observed.
The term symbolizes the spiritual exhaustion of those who try to challenge divine order without success. It also reflects the awe and humility that arise when one contemplates God's creation deeply.

The word Ḥasīr encapsulates the relentless pursuit of understanding the universe through science. Despite incredible advancements, human exploration always leads to more questions, revealing the boundless nature of God's creation.

Tafāwut negates the possibility of flaws in creation, emphasizing harmony.
Khāsi'an portrays the failure of human perception to uncover faults in divine design.
Ḥasīr captures the fatigue of relentless scrutiny, reinforcing the inexhaustible depth of the universe.

These terms collectively guide humanity toward humility, gratitude, and recognition of God's omnipotence. They encourage introspection, urging humans to acknowledge their limitations and rely on God's infinite wisdom and mercy.

The verses inspire systematic observation, experimentation, and contemplation, all hallmarks of the scientific method.

The repeated failure to find flaws (khāsi'an and ḥasīr) mirrors the human pursuit of knowledge, revealing that every discovery points to the sophistication and perfection of the Creator's work.

Spiritual Reflections:

Divine Sovereignty:
The opening verse establishes God as the supreme authority over the cosmos, underscoring His omnipotence and reminding humans of their dependence on Him.

Purpose of Life and Death:
The bringing into being of the system of life and death is described as a deliberate test, inviting humans to focus on the quality of their deeds rather than mere survival. This links existence to moral and spiritual growth.

The Flawlessness of Creation:
The challenge to find flaws in creation directs attention to the meticulous design of the universe, prompting awe and humility before the Creator's wisdom.

God's Mercy and Forgiveness:
Despite His authority and power, God is also forgiving, allowing humans to repent and improve their deeds.

Scientific Meanings:

The Harmony of the Universe:
The seven heavens may be interpreted metaphorically in the sense of the vastness of the cosmos and the abundance and variety of heavenly bodies. This total harmony in the cosmos, from planetary systems to galaxies and beyond.

Modern astrophysics reveals that the universe operates in intricate harmony, governed by precise physical laws (e.g., gravity, thermodynamics).

Encouragement of Empirical Observation:
- The repeated invitation to "look again" mirrors the scientific method, encouraging persistent inquiry and objective analysis.
- It aligns with the Quran's broader encouragement of exploring the natural world to uncover divine signs.

Absence of Flaws in Creation:
- The orderliness of the cosmos reflects consistency, symmetry, and predictability, essential traits of a designed system.
- From the atomic level to celestial mechanics, the universe demonstrates interconnectedness that suggests intentionality rather than randomness.

Broader Reflections

A Call for Reflection:
The verses invite humans to use their faculties to recognize the Creator through His creation. By observing the intricacies of the natural world, one is led to recognize divine attributes such as wisdom, mercy, and power.

Integration of Faith and Science:

- The Quran's emphasis on inquiry and observation bridges spiritual understanding with scientific exploration.
- It encourages believers to embrace curiosity, see science as a means of unveiling divine order, and reject the false dichotomy between religion and science.

Moral Accountability:
Life is a test, and the quality of actions determines spiritual success. The grandeur of creation serves as a reminder of God's constant awareness of human deeds, urging moral excellence.

Conclusions
Surah Al-Mulk (67:1-4) exemplifies the Quranic methodology of connecting divine knowledge with human understanding. It integrates theology with observation, encouraging spiritual reflection and scientific inquiry. Through these verses, humanity is reminded of its purpose, the vastness of God's creation, and the importance of engaging intellect and faith to appreciate the flawless harmony of the universe.

These verses offer profound insights into the interconnectedness of divine wisdom, spiritual reflection, and scientific inquiry. These verses celebrate God's sovereignty and the perfection of His creation, inviting humans to contemplate the universe's intricacies. Through a blend of linguistic depth, spiritual guidance, and a call to observe the cosmos with a discerning eye, these verses inspire awe and reinforce the relationship between faith and reason.

In short, these verses emphasize the harmony and perfection of the universe, highlighting the seamless interplay of spiritual and scientific truths. They encourage believers to reflect deeply, fostering humility, faith, and gratitude. Simultaneously, they inspire rigorous scientific exploration, showing that each discovery leads closer to acknowledging the wisdom and mercy of the Creator, God, who is both omnipotent and infinitely gracious.

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Summary:

Harmony in the Universe:

The phrase "seven heavens" while literally meaning seven skies or heavens, is employed metaphorically to convey the immense vastness of the universe or cosmos. This interpretation has been extensively discussed previously.

While some interpret the term "tabaqan" to signify "one above another" (implying layers), if "seven heavens" is understood as a metaphor for cosmic immensity, then "tabaqan" more fundamentally conveys "correspondence," "harmony," or "concordance." This suggests a universe characterized by an overarching coherence, balance, and harmony that encompasses its entirety. This concept is further elucidated in the subsequent part of the verse and the following verse, which explicitly state that the universe is free from any deviation or inherent flaw. The directive to "cast your gaze repeatedly" (or "look again and again") implies an imperative to observe and study the cosmos utilizing all available resources and intellectual faculties. In the modern era, this systematic approach is recognized as the scientific method.

When humanity studies the universe impartially and free from bias, applying its full cognitive potential, it will inevitably arrive at the conclusion that no creative defect exists within it. This realization will necessarily lead to the understanding that such a universe must have a Creator, a Sustainer, and an Upholder. This is precisely the conclusion that the Holy Quran aims to guide humanity towards. This universe is an organized and coherent cosmos, characterized by profound order and meticulous arrangement. Everything is precisely as it ought to be, perfectly suited and optimally placed in accordance with its specific role and inherent nature.

The universe encompasses billions of galaxies, each containing billions of stars, accompanied by planets, which in turn possess moons, and so forth. All these celestial bodies are in incredibly rapid motion. It is an astonishing universe, yet it is entirely bound within a pervasive and integrated system. There is absolutely no deviation, flaw, defect, disorder, or disarray within it. It demonstrates inherent system and sophisticated design; therefore, it logically necessitates a Designer, an Administrator, and a Planner—one in whose absolute control everything rests, who is dominant over all things, and who is Most Generous.

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Surah al-Mulk Verse 5:

Stars, Astrology, Astronomy and Satans

آيت: 5
وَ لَقَدۡ زَيَّنَّا السَّمَآءَ الدُّنۡيَا بِمَصَابِيۡحَ وَ جَعَلۡنٰهَا رُجُوۡمًا لِّلشَّيٰطِيۡنِ وَ اَعۡتَدۡنَا لَهُمۡ عَذَابَ السَّعِيۡرِ
﴿۵﴾

67:5: And, indeed, We have adorned the cosmic space nearest (to the earth) with lights, and have made them the object of futile guesses for the evil ones (from among men): and for them have We readied suffering through a blazing flame.
….
Explanation:
The verse has been understood in more than one way. According to one interpretation, it has been rendered as above. This interpretation is strongly supported linguistically as well as cosmologically. The details are given below. We have explained

the meanings of some key terms along with an overall explanation:

Explanation of Key Terms:

"Dunyā" (دنيا) is the feminine form of "adnā" (ادنىٰ), meaning "nearest" or "closest." Thus, "al-samāʾ al-dunyā" (السماء الدنيا) refers to the cosmic space nearest to the Earth. This most likely designates the cosmic expanse containing our solar system. Alternatively, it could refer to the galaxy in which our Earth resides, namely the Milky Way galaxy. Our study supports the former interpretation, indicating the immediate cosmic neighborhood

Lights/ lamps: Miṣābīḥ (مصابيح) is the plural of miṣbāḥ (مصباح), which means "lamp" or "light source." In this context, it refers to the luminous celestial bodies. These potentially include the Moon, Sun, planets, and stars. It is also highly probable that this term here specifically denotes the celestial bodies within our solar system—namely, the Sun, Moon, and the planets visible to the naked eye. This interpretation is supported by the verse's subsequent rejection of divination based on astrology, as astrology fundamentally relies on these very celestial bodies, historically referred to as the "seven wandering celestial objects" (Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn).

Therefore, the verse states that God has adorned the cosmic space nearest to Earth with these luminous bodies. This emphasizes that it is God alone who has beautified this space with these "lamps". The mention of adorning space with luminous celestial bodies (kawakib, miṣbāḥ) also implicitly aims to draw human attention to the creative splendors of the universe. This serves as an encouragement for the positive and appreciative study of the cosmos, leading humanity to a deeper understanding of God's existence and power through observation and contemplation.

The Condemnation of Astrologers and Diviners:
However, in contrast to divine revelation, certain soothsayers and astrologers, who claimed knowledge of the unseen and followed satanic influences, fabricated prophecies and divinations based on the perceived positions and movements of these very celestial bodies. They then misled naive individuals. Through such actions, they propagated misunderstanding, confusion, and suspicion among people regarding the matter of divine revelation. As a consequence of their behavior, these stars, which are beautiful, attractive creations of God, become a cause of remoteness from God's mercy for these "devils."

Here, "shayāṭīn" (شیطان - devils) refers specifically to the "devils among humankind"—individuals with satanic traits. These are the soothsayers and astrologers who attempt to mislead people by falsely claiming knowledge of the unseen and divination, and by trying to sow doubt and aversion towards God's word. They actively oppose the Quranic revelation. Furthermore, many individuals historically regarded these celestial bodies as deities and believed them to govern human destinies.

Understanding "Rujūm":
The term "Rujūm" (رُجوم) is the plural of "rajm" (رَجْم), which is a verbal noun (maṣdar) meaning "to pelt" or "to stone", and also "cursing". However, it can also refer to the object with which one pelts or stones. It is due to this latter usage that its plural "rujūm" is formed, as verbal nouns typically do not have plurals. One meaning of "rajm" is stoning or pelting with stones. Metaphorically, it also means to curse. For instance, "rajīm" (رجیم) can mean one who is driven away from God's mercy. Another meaning of "rajm" is to make wild guesses or to speak based on mere conjecture and speculation, known in Arabic as "rajman bi al-ghayb" (رَجْماً بالغیب), meaning futile guesswork, speaking based on mere conjecture without any true knowledge or certainty.

Based on this interpretation, the meaning of the verse implies that satanic astrologers and soothsayers make wild guesses and conjectures based on the stars and so mislead people about the Quranic revelation.

Astronomy vs. Astrology:
These verses, in their distinctive Quranic literary style, implicitly encourage the scientific study of stars, i.e., Astronomy. Simultaneously, they explicitly condemn Astrology, which involves false claims of knowing the unseen based on stellar positions.

Metaphorical interpretation:
It is also possible that the verse uses metaphorical language, in which case its meaning can be interpreted as follows:

"And indeed, We have adorned the cosmic space nearest (to the earth) with luminous bodies, and have made them a cause for the devils (among humankind) to be distanced from Our mercy, and for them, We have prepared the torment of the blazing flame."

In this scenario, "rajm" here signifies being cast away from (God's) mercy.

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آیت: 15
هُوَ الَّذِیۡ جَعَلَ لَکُمُ الۡاَرۡضَ ذَلُوۡلًا فَامۡشُوۡا فِیۡ مَنَاکِبِہَا وَ کُلُوۡا مِنۡ رِّزۡقِہٖ ؕ وَ اِلَیۡہِ النُّشُوۡرُ ﴿۱۵﴾

67:15 He it is who has made the earth manageable for you: go about, then, in all its regions, and partake the sustenance which

He provides; but (always bear in mind that) unto Him you shall be resurrected.

……..

Explanation

This verse (15) from Surah Al-Mulk explains how God has made the earth manageable and suitable for human life.

The key terms:

- ذلول (Zulool): Refers to the earth being soft, manageable, subservient, and easy to navigate. It is the opposite of being hard or unyielding. The earth is made in such a way that it is subservient to humans' creative activities. It is fully in accordance with the teleological and existential needs of human beings and other creatures.
- مناكب (Mannākib): Refers to the "shoulders" or "sides". It can be interpreted as the natural routes, paths, and areas, such as mountain slopes or valleys. These are places that humans can traverse.

The verse emphasizes that the earth's surface is made accessible and usable for human beings, not so harsh that life would be impossible, but not so soft that one would sink or become immobilized. This balance in the earth's nature is likened to a steady and stable motion, as if the earth were a fast-moving vehicle yet serene in its movements, allowing humans to live and thrive on it.

The verse also reminds humans to use the resources of the earth, as they are a provision (رزق) from God. The ultimate return, however, is to God, and this reinforces the concept of the transient nature of life on earth and the inevitable return to Him.

This balance in the earth's nature can be seen as a symbol of divine wisdom, allowing humanity to flourish while reminding us of the temporary nature of our earthly existence.

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آیت: 19
اَوَ لَمۡ یَرَوۡا اِلَی الطَّیۡرِ فَوۡقَہُمۡ صٰٓفّٰتٍ وَّ یَقۡبِضۡنَ ۚ مَا یُمۡسِکُہُنَّ اِلَّا الرَّحۡمٰنُ ؕ اِنَّہٗ بِکُلِّ شَیۡءٍۭ بَصِیۡرٌ ﴿۱۹﴾

67:19 Have they, then, never beheld the birds above them, spreading their wings and drawing them in? None but the Most Gracious upholds them (in flight): for, verily, He keeps all things in His sight.
……

Explanation:

The ability of birds to fly through the air is a profound sign of God's power, wisdom, and knowledge. For birds to fly, it is necessary that the atmosphere exists, and that birds are anatomically structured in a way that enables them to glide and maneuver within it. It is God alone who has brought together all these conditions in perfect harmony. This phenomenon provides ample material for human reflection and understanding. It also serves as a powerful stimulus for scientific inquiry, research, and creative exploration.

This verse draws human attention to the might of God and the signs embedded in His creation. The flight of birds stands as a remarkable manifestation of divine design and creative power.

Spiritual Meanings

The verse calls attention to the miraculous nature of birds in flight. It asks humans to reflect on how such delicate creatures defy gravity through a balance of spreading and folding their wings. This is not merely a natural phenomenon but a direct manifestation of God's mercy and control over the universe.

The ability of birds to remain in the air despite the forces of gravity is attributed solely to Ar-Rahman (The Most Merciful). This highlights God's nurturing and sustaining power over all His creations, reminding us that all phenomena operate under His will and command.

The verse encourages contemplation of the signs around us. The birds serve as a metaphor for divine wisdom, teaching us to recognize God's omnipotence in everyday occurrences.

Just as birds trust the air to hold them up, humans are reminded to place their trust in God's mercy and provision, as He oversees and governs all aspects of existence.

Scientific Meanings

Aerodynamics of Flight:

Birds' ability to spread their wings (صَٰٓفَّٰتٍ) and fold them (يَقۡبِضۡنَ) involves precise control of their wing muscles and airflow dynamics. This natural adaptation demonstrates advanced biological engineering, allowing them to generate lift and reduce drag efficiently.

Gravitational Balance:

Birds counteract gravity by flapping their wings and utilizing air currents. The Quran points out that this balance, which appears so effortless, is maintained by divine laws of physics designed by God.

Flight as a Reflection of Order in Nature:

The verse subtly refers to natural laws like lift, drag, and thrust, which were discovered much later by human science. These laws enable birds to glide, ascend, and descend smoothly. This order reflects a Creator's intricate planning.

Human Innovation Inspired by Birds:

Observing birds inspired humans to study flight mechanics, leading to advancements like airplanes. This aligns with the Quranic principle of deriving wisdom and technological progress through observing nature.

Lessons from the Verse

- Spiritual Reflection: The verse serves as a reminder to recognize God's attributes of mercy, wisdom, and omnipotence in the world around us.
- Scientific Curiosity: By prompting humans to observe nature, the Quran encourages the pursuit of knowledge, leading to scientific discoveries.
- Trust in God: Just as birds trust the unseen air currents, humans should place their trust in Allah's plans and provisions.

This verse invites a harmonious blend of faith and intellect, urging humans to both marvel at creation and strive to understand it.

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آیت: 23

قُلۡ ہُوَ الَّذِیۡۤ اَنۡشَاَکُمۡ وَ جَعَلَ لَکُمُ السَّمۡعَ وَ الۡاَبۡصَارَ وَ الۡاَفۡـِٕدَۃَ ؕ قَلِیۡلًا مَّا تَشۡکُرُوۡنَ ﴿۲۳﴾

67:23 Say (O Prophet): "(God is) He who has brought you (all) into being, and has endowed you with hearing, and sight, and hearts: (yet) how seldom are you grateful!"
……..

Linguistic analysis:

أَنشَأَكُم (ansha'akum)
Root: ن-ش-أ (nūn-shīn-hamza)
Core meaning: To raise, bring forth, originate, cause to develop or evolve.
This verb denotes not only physical creation but also growth, emergence, and developmental origination. It implies a progressive act of bringing into a functional existence, not just a sudden creation.

Scientific insight: The verb is suggestive of gradual biological development, perhaps reflecting embryological, cognitive, or evolutionary processes.

جَعَلَ (jaʿala)
Root: ج-ع-ل (jīm-ʿayn-lām)
Core meaning: To make, appoint, assign, set in place.
In Qur'anic usage, jaʿala often implies purposeful design or bestowal of function, not random assignment.

ٱلسَّمْعَ (al-samʿa)
Root: س-م-ع (sīn-mīm-ʿayn)
Literal meaning: Hearing; the capacity or act of auditory perception.
In the Qur'an, hearing is often mentioned before sight, indicating the primacy of listening in comprehension and consciousness (also in embryonic development).

4. ٱلْأَبْصَارَ (al-abṣāra)
Root: ب-ص-ر (bā-ṣād-rāʾ)

Literal meaning: Sights; vision or the organs of sight.
The plural form abṣār implies the various dimensions of sight, not merely physical but also perceptual or metaphorical (i.e., insight).

ٱلْأَفْئِدَةَ (al-afʾidah) is plural. Its singular is فُؤَاد (fuʾād), meaning heart or inner mind, the faculty to think and reflect.
Root: ف-ؤ-د (fā-waw-dāl), which relates to passion, perception, intense emotion, or mental faculties. The word fuʾād often conveys a more inner, burning, or emotional heart than qalb, which is the more anatomical or general word for heart in Arabic.
Literal meaning: Hearts (as seats of emotion and intellect).
Not the physical heart (qalb) alone, but the inner faculty of conscious judgment, moral awareness, and reflection.

Scientific insights: This term bridges emotion, cognition, and moral will, echoing modern understandings of the interconnectedness of neuroscience, affect, and ethics.

Tashkurūn (شكر): From root ش-ك-ر (shīn-kāf-rā), meaning to recognize, appreciate, or give thanks.
The Qur'anic shukr is not merely verbal gratitude but a deep conscious acknowledgment and responsible response to blessings.

Thematic Insights
This verse is a concise theological anthropology—a statement about the origin, constitution, and moral responsibility of the human being:

Origin and Purposeful Creation
God is the one who originated you (anshaʾakum)—not just created you, but developed you, physically and intellectually.

This reflects a process-based conception of human life, compatible with modern developmental biology and even evolutionary processes.

The human is not a random accident, but a designed being with faculties granted for a higher purpose.

Hearing (samʿ): Symbolizes receptivity, especially to truth and revelation.
Sight (abṣār): Represents awareness of the world—physical and moral.
Hearts/intellects (afʾidah): Represent the inner self—moral, reflective, and responsible.

These three faculties work together: hearing truth, seeing signs, and processing them internally into moral understanding. Neglect of any of these leads to spiritual blindness.

The Attitude of Ingratitude:
"Little do you give thanks" underscores the tragedy of human neglect.

The verse challenges human arrogance and forgetfulness, especially in light of being gifted with complex faculties.

The structure also implies that true gratitude requires using these faculties consciously and morally, not merely acknowledging blessings verbally.

Scientific Reflection
This verse can be seen as affirming the neurosensory and cognitive design of the human being:

- Hearing (develops early in the womb),
- Sight (central to perception),

- Internal consciousness or cognition (linked to brain-heart interactions).

Modern studies in neuropsychology and embodied cognition show how emotion (heart), perception (sight), and receptivity (hearing) are intertwined in human decision-making.

The verse calls attention to integrated human faculties as evidence of intelligent design, fostering a deeper sense of humility, wonder, and moral accountability.

This verse reminds us that human beings are not merely biological entities, but creatures intentionally endowed with faculties that enable perception, understanding, and moral choice. The failure to acknowledge these gifts is not just ingratitude, but a failure to fulfill one's existential purpose.

True shukr (gratitude) is the active, conscious use of one's senses and intellect in the service of truth, compassion, and higher purpose.

Importance of the Senses and Intellect:

- Hearing (سَّمْعَ): The first sense to develop in a fetus and essential for communication and understanding.
- Vision (اَبْصَارَ): The ability to perceive the world visually, enabling humans to navigate life.
- Hearts (اَفْـِٕدَةَ): Refers to intellect, emotions, and spiritual consciousness. This faculty enables humans to differentiate right from wrong and to seek higher purpose.

Purposeful Creation:

The verse reminds us that these faculties were not given without purpose but to help us recognize God's signs, worship Him, and fulfill our roles as vicegerents on earth.

The sequence mentioned in the verse—hearing, sight, and heart—aligns with modern embryological discoveries. Hearing develops first in the fetus, followed by sight, and the heart's function as the emotional and cognitive center is understood later in life.

Complexity of Human Anatomy:

- The auditory system allows humans to process sound waves into meaningful information.
- The visual system interprets light, colors, and shapes, showcasing Allah's precision in creation.
- The heart, in both its physical and metaphorical sense, controls life and reflects emotional and intellectual depth.

Human Ingenuity and Responsibility:

The advanced design of these faculties implies accountability. They are not just biological tools but instruments to understand and appreciate the Creator's magnificence.

Lessons from the Verse:

Gratitude as a Duty:

Recognizing God's gifts in the form of hearing, sight, and intellect should inspire gratitude. This gratitude can manifest in worship, ethical living, and seeking knowledge.

Reflection on Human Privilege:

Humans are uniquely endowed with senses and intellect, differentiating them from other creations. This privilege comes with the responsibility to use these faculties wisely and righteously.

Connection Between Science and Faith:

The verse bridges the spiritual and scientific understanding of human senses, encouraging believers to explore and marvel at the intricate systems God has designed.

This verse invites deep introspection, a sense of gratitude, and purposeful use of one's faculties to live a meaningful and God-conscious life.

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آیت: 30
قُلۡ اَرَءَيۡتُمۡ اِنۡ اَصۡبَحَ مَآؤُكُمۡ غَوۡرًا فَمَنۡ يَّاۡتِيۡكُمۡ بِمَآءٍ مَّعِيۡنٍ ﴿۳۰﴾

67:30 Say (O Prophet unto those who deny the existence of God): "What do you think? If, of a sudden, all your water were to vanish underground, who could bring you clear, flowing water (other than God)?"
……..

Explanation:

Linguistic and Lexical Analysis

ماؤكم (Mā'ukum): Your water; referring to the essential freshwater supply necessary for life.

غورًا (Ghawran): The word "ghawr" linguistically means "to sink," "to be deep," or "to vanish underground." It conveys the idea of water disappearing beneath the earth's surface, becoming inaccessible.

ماءً معيناً (Mā'an Ma'īn): Ma'īn is a term with several nuanced meanings:

Fresh, sweet water — not salty or brackish, as Ibn Abbas explains.

Pure and clean water, as per al-Hasan, Ibn Jubayr, and Mujahid.

Flowing water that springs from a source — continuous and unceasing, as Qatadah mentions.

Water visible to the human eye, flowing or springing on the earth's surface, i.e., accessible water.

The word maʿīn is derived either as a faʿīl form from the root maʿa (to be abundant) or as a passive participle from the root ʿayn (eye or spring), indicating water that is perceptible and flowing.

Overall Meaning and Context

This verse poses a rhetorical question emphasizing the absolute dependency of human beings on God's provision of water. It highlights a critical existential reality: if the accessible water (rivers, springs, rainwater) were to suddenly disappear or sink beneath the earth, humanity would be powerless to obtain the fresh water needed for survival.

The verse challenges human complacency and reliance on material resources by reminding them that water — the essence of life — is ultimately under divine control.

Spiritual and Theological Insights

Dependence on Divine Providence: The verse serves as a profound reminder that natural resources, though seemingly

abundant and taken for granted, are blessings bestowed and sustained by God's power.

Human Fragility and Divine Sovereignty: Water's disappearance would lead to a catastrophic crisis, making it clear that human beings have no autonomous control over such fundamental necessities. All sustenance is contingent upon God's will.

Call to Gratitude and Reflection: Implicitly, this verse invites reflection on the blessings of water, encouraging humans to recognize and be grateful for God's continuous provision.

Scientific and Ecological Reflections

Water Cycle Awareness: Scientifically, water does indeed cycle through the environment — some water infiltrates underground aquifers (i.e., "sinking"), while other water resurfaces as springs or rivers (flowing water). This natural process aligns metaphorically with the verse's imagery.

Ecological Fragility: The verse highlights the delicate balance in nature's provision of water and the vital importance of sustainable water management.

Human Reliance on Surface and Underground Water: The maʿīn in the verse underscores accessible freshwater essential for agriculture, drinking, and life, reinforcing the understanding of water as a finite and precious resource.

Summary

In sum, Quran 67:30 uses the metaphor of water sinking underground and the question of who could then supply flowing, accessible water to emphasize human dependence on

God's continuous provision. The verse combines linguistic richness, spiritual depth, and ecological awareness, encouraging humans to acknowledge divine sovereignty, appreciate natural blessings, and reflect on their responsibility toward creation.

قال ابن عباسٍ: "بِماءٍ مَعينٍ" أي: ظاهر تراه العيون، فهو مفعول.
وقيل: هو من معن الماءُ، أي: كثر، فهو على هذا "فَعِيل"
وعن ابن عباس أيضاً: "فَمَن يَأْتِيكُمْ بِمَآءٍ عذبٍ"
(ابن عادل، اللباب فى العلوم الكتاب)

According to Ibn ʿAbbās, the expression "بِمَاءٍ مَعِينٍ" in Qur'an 67:30 refers to "visible water", that is, water that the eyes can see—readily accessible and apparent on the surface. In this interpretation, the word "maʿīn" is understood as a passive participle (i.e., a mafʿūl form) derived from ʿayn (عين), meaning "eye"—hence, water that is seen by the eye, as opposed to hidden or underground. This emphasizes the water's accessibility and availability.

Another interpretation, also rooted in language, derives "maʿīn" from the verb "maʿana al-māʾu", meaning "the water became abundant or plentiful." In this case, the term follows the morphological pattern faʿīl, conveying the meaning of something flowing copiously or being abundant.

Furthermore, a second report from Ibn ʿAbbās interprets "maʿīn" as referring to "ʿadhb"—fresh, sweet water, emphasizing its drinkability and purity.

Thus, the word "maʿīn" in this verse carries layered meanings:

- Water that is visible and accessible,
- Water that is abundant and flowing,
- And water that is fresh and sweet,

—each of which underscores its value as a divine gift, and the impossibility of replacing it without God's will.

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God, the Possessor of Ascents/Ascending Stages

Surah al-Ma'arij, Surah 70

سوره المعارج (سوره نمبر 70)

آیات: 1-4
سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿۱﴾
لِّلۡكٰفِرِيۡنَ لَيۡسَ لَهٗ دَافِعٌ ۙ﴿۲﴾
مِّنَ اللّٰهِ ذِى الۡمَعَارِجِ ؕ﴿۳﴾
تَعۡرُجُ الۡمَلٰٓئِكَةُ وَ الرُّوۡحُ اِلَيۡهِ فِىۡ يَوۡمٍ كَانَ مِقۡدَارُهٗ خَمۡسِيۡنَ اَلۡفَ سَنَةٍ ۚ﴿۴﴾

….
70:1: A questioner asked about the chastisement that is bound to befall
70:2 those who deny the truth. [Know, then, that] nothing can ward it off
70:3 (it will come) from God, the possessor of ascents,
70:4 the angels and the spirit ascend to (destinations set by) Him, in a day the length whereof is [like] fifty thousand years.
70:5 Therefore, [O believer,] endure all adversity with goodly patience.
……..
70:1 A questioner asked about a Penalty to befall.
70:2 The Unbelievers, the which there is none to ward off,
70:3 (A Penalty) from God, Lord of the Ways of Ascent
70:4 The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years
70:5 Therefore do thou hold Patience,- a Patience of beautiful (contentment).
(Abdullah Yusuf Ali)
……..
70:1 ONE who is minded to ask might ask about the suffering which [in the hereafter] is bound to befall
70:2 those who deny the truth. [Know, then, that] nothing can ward it off
70:3 [since it will come] from God, unto whom there are many ways of ascent
70:4 all the angels and all the inspiration [ever granted to man] ascend unto Him [daily,] in a day the length whereof is [like] fifty thousand years…

70:5 Therefore, [O believer,] endure all adversity with goodly patience.
(Muhammad Asad)
……
70:1 A questioner questioned concerning the doom about to fall
70:2 Upon the disbelievers, which none can repel
70:3 From Allah, Lord of the Ascending Stairway
70:4 (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years
70:5 But be patient (O Muhammad) with a patience fair to see.
(Muhammad M. Pickthall)

Explanation:

The term "maʿārij" is derived from "ʿurūj", meaning "ascension" or "elevation", "height", "rising". Linguistically, maʿārij denotes "stairways" or "ascending stages."

Maʿārij" is the plural of miʿrāj, which refers to a means or path of ascent.

When this term is attributed to God, it must be understood in a manner befitting His transcendent majesty (shaʾn). Many great exegetes interpret it as follows:

ذِي المَعارِجِ : يعني: ذا العلوّ والدرجات والفواضل والنعم

That is, "Dhī al-Maʿārij" means the Possessor of Ascents—that is, the One who possesses exaltedness, elevated ranks, abundant bounties, and manifold blessings. Many also interpreted it as the Possessor of Heights. It is not in a physical sense, but in a metaphorical and metaphysical sense.

In its most accessible and conceptual form, it can be interpreted to signify that every phenomenon unfolds in a gradual manner

in accordance with a divinely ordained method. That is, God raises all things from their lower, undeveloped states toward higher, more perfected forms—step by step, stage by stage, in conformity with a coherent system.

The word "yawm" (day) in this context should be understood not as a 24-hour period but as a designation for a span or duration of time. It is well known that yawm in Arabic fundamentally means a span of time, irrespective of its duration. When referring to a process, it may mean a stage or phase, such as the six stages of the creation of the universe.

The phrase "a day equivalent to fifty thousand years" does not mean a literal numerical quantification, but rather it is an expression of the immense duration and gradual unfolding involved in God's processes.

Some commentators have taken this "yawm" to refer to the Day of Resurrection (Yawm al-Qiyāmah), although multiple interpretive perspectives have been offered. One plausible explanation is that yawm here refers to the vast temporal epochs across which cosmic, biological, and human phenomena come into existence. These processes occur in a gradual, evolutionary manner—from lower to higher states—according to laws divinely embedded in creation.

The journey from deficiency to perfection, from ignorance to enlightenment, or from corruption to justice, follows the ascending trajectory laid down by God’s creative command. If humanity seeks elevation—moral, intellectual, or civilizational—it must first understand and then align itself with these divine laws of ascent. The Qur'an, by evoking such imagery, invites reflective insight into the deep processes that govern the world—natural and spiritual alike.

Summary:

1. Systematic Divine Order:

This explanation highlights God's divine governance and His methodology of guiding things toward perfection in a structured manner. Whether in the natural world or in spiritual development, progress occurs incrementally, according to God's laws.

2. Time as a Symbol:

The reference to fifty thousand years is not necessarily literal but an expression of immense duration. It draws attention to the relativity of time and its perception by humans versus its reality in the divine context. It is a phase or stage in the creational process of a thing or phenomenon.

3. Gradual Progression:

The allegory of "stairways", "heights", "ranks" (Ma'ārij) beautifully illustrates that ascension—whether existential, physical, spiritual, intellectual, or societal—is a step-by-step journey, emphasizing perseverance, understanding of divine principles, and adherence to them.

4. Cosmic and Evolutionary Processes:

The mention of gradual ascension aligns with natural and evolutionary phenomena observed in the universe. From the formation of galaxies to the evolution of life, progress is a function of divine laws operating over extended timescales.

5. Human Responsibility:

The statement underscores human responsibility in understanding and acting upon divine laws. For individuals or societies to ascend, they must align themselves with the natural and spiritual principles that Allah has established.

This perspective bridges spiritual teachings with observations of the natural world, offering a holistic understanding of human and cosmic existence.

An existential interpretation:

The phrase suggests that all phenomena—be they natural, moral, spiritual, or civilizational—proceed according to divinely ordained stages. A transformation or emergence unfolds over extended periods, sometimes requiring generations. This principle of tadarruj (gradualism) is fundamental both in the cosmos and in human society.

The term Malaika (angels) may be interpreted here as angelic forces, which are, or manifested as, laws of nature. The ascent of the angels (angelic forces) and the Rūḥ (spirit) may be interpreted metaphorically as referring to the unfolding of God's "creational commands" or "creational communication". In this reading, they represent the divine processes by which a transformation occurs in the world, whether in the natural order or in the spiritual evolution of individuals and societies.

The verse reminds the reader of the slow unfolding of divine wisdom in the world, where time, patience, and process are integral to divine design.

One of the well-established meanings of Rūḥ in the Qur'an is waḥy—divine revelation. By extension, the term may be understood more broadly in the sense of God's creational command, not verbal, of course, but existential (embedded in the very essence or nature of everything) that works through the agency of the laws of nature (physical as well as spiritual). In this extended sense, Rūḥ can be interpreted as a transformative force within creation, the dynamic principle that drives the evolution, development, and perfection of beings in accordance with divine purpose.

Likewise, malāʾikah (angels), as explained above, while traditionally understood as spiritual beings, may also be interpreted metaphorically as the impersonal yet divinely governed natural laws and causal mechanisms through which

God's creative will operates. These are the unseen forces or principles embedded in the structure of reality, continuously carrying out God's commands without deviation or failure.

The phrase "ilayhi" ("to Him") signifies the ultimate telos, the God-ordained final destination of all movements and transformations. Every event, process, or phenomenon is directed toward its divinely determined culmination—be it the full fruition of a tree from its initial seed, the rise and flowering of a civilization from obscurity to cultural prominence, or the slow evolution of a species from primitive forms to complex life. Even the moral transformations of societies—such as the gradual eradication of paganism, ignorance, and tyranny, and the establishment of justice in the form of a Qur'anic-Islamic order—are encompassed by this teleological principle.

Similarly, divine recompense—punishment for the wrongdoers and reward for the righteous—may not be immediate, but unfolds within this system of divine timing and causality. The idea that "all things return to God" points to the completion of every process according to the purpose God has set for it. Whether in the realm of matter, life, history, or morality, everything proceeds through divinely ordained stages toward its ultimate fulfillment or telos.

The Qur'anic style frequently employs symbolic and rhetorical devices—metaphor, hyperbole, analogy—to communicate transcendent realities. To read such expressions as strictly literal would risk collapsing the cosmology and theology of the Qur'an.
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Surah Nuh (Surah 71)

سورہ نوح (سورہ نمبر 71)

آیات: 13-20

.....

مَا لَكُمۡ لَا تَرۡجُوۡنَ لِلّٰهِ وَقَارًا ﴿۱۳﴾

وَ قَدۡ خَلَقَكُمۡ اَطۡوَارًا ﴿۱۴﴾

….

71:13, 14: What is the matter with you that you do not hope for (further) dignity from God, while He has indeed created you in successive stages (to this level)?

….

Explanation:

These verses present a deeply reflective critique of human complacency in the face of divine grace and purpose. The rhetorical question in verse 13—"What is the matter with you that you do not hope for dignity from God?"—challenges the listener's lack of spiritual aspiration. The term waqār (وَقَار) means honor, dignity, reverence, or majesty, and here it can be understood as a kind of elevated existential and moral status, that is, the dignity that arises from being conscious of one's origin, purpose, and ultimate destiny in relation to the Divine.

Verse 14 provides the theological and metaphysical rationale for such aspiration: God has created you "aṭwārā" (اَطۡوَارًا)—in successive stages and brought you to your current state. This term, linguistically rich, implies a carefully structured, phase-by-

phase process of development. The concept of "aṭwār" can be understood on multiple, mutually reinforcing levels:

- Biological and Embryological Development:

Classical commentators often interpret this as a reference to the individual human being's gradual formation in the womb, from a drop of fluid to a fully formed human child. This interpretation corresponds with Qur'anic descriptions elsewhere (e.g., 23:12–14) of human embryogenesis as a gradual and wondrous process.

- Cosmic and Evolutionary Perspective:

In light of modern science, "aṭwār" may also be seen as referring to the evolutionary history of life, a process extending over billions of years from lifeless matter to living cells, and ultimately to self-aware, rational human beings. This perspective reflects not a contradiction but a broader divine methodology: creation through purposeful, gradual transformation.

- Dual-Layered Meaning—Individual and Collective:

The verse may simultaneously address individual human formation (each person's journey from embryo to adult) and collective human evolution (humanity's emergence over time). Both processes—personal and species-level—are signs of divine intention, wisdom, and gradual elevation.

It can be understood in other ways too, such as social, civilizational, etc.

Theological Implication:

Given this history of gradual and purposeful elevation, the verses imply that it is not merely fitting but imperative for human beings to hope for further upliftment, both in moral

character and spiritual station. To remain spiritually stagnant or indifferent is to betray one's origin and divine potential.

Thus, the question is not rhetorical alone—it is ethical and existential:

If God has brought you from dust to life, from weakness to strength, from ignorance to intelligence, why would you not long for higher states of nearness, meaning, and dignity in His presence?

Conclusion:

These verses bridge natural history and moral theology. They challenge the listener to reflect on the miracle of their origin—whether seen through the lens of embryology, evolutionary biology, or spiritual formation—and to respond by aspiring toward the waqār (dignified stature) that aligns with their divinely-ordained potential. The call is both rational and reverent: to recognize one's journey through stages as evidence of God's grace, and to aim, with humility, for the next stage—not of biology, but of moral and spiritual excellence.

…

اَلَمۡ تَرَوۡا كَيۡفَ خَلَقَ اللّٰهُ سَبۡعَ سَمٰوٰتٍ طِبَاقًا ﴿۱۵﴾
وَّ جَعَلَ الۡقَمَرَ فِيۡهِنَّ نُوۡرًا وَّ جَعَلَ الشَّمۡسَ سِرَاجًا ﴿۱۶﴾

…

71:15, 16: Do you not see how God has created seven heavens in full harmony with one another, and has set up within them the moon as a light (reflected) and set up the sun as a (radiant) lamp.

…..

Explanation:

These verses are a rhetorical appeal to the people, invoking both the harmony of the heavens and the wisdom embedded in cosmic order as evidence of divine power and purposeful design. The passage draws attention to both the structure of the

cosmos and the function of its elements, using precise Qur'anic terminology that carries metaphorical, physical, and theological dimensions.

- "Seven Heavens" and the Concept of Cosmic Order (سَبْعَ سَمَاوَاتٍ طِبَاقًا)

The Arabic term "ṭibāqan" (طِبَاقًا) linguistically implies coordination, symmetry, and proportionality, and suggests that the "seven heavens" are not chaotic or random, but in perfect harmony, order, and interconnected system.

Samāwāt (pural of sama) denotes multiple cosmic systems or realms. The expression "seven heavens" (sabaʿ samāwāt) is not to be understood as a literal count of seven physical skies. In the Qur'anic idiom, the number seven often signifies multiplicity, vastness, or perfection in order. It alludes to the multiplicity of the cosmos system, encompassing stars, galaxies, planetary systems, and perhaps dimensions or unseen realms. We have made this point clear in many places in this book.

From a contemporary scientific perspective, this can be appreciated as a description of the cosmic architecture—the vast, structured universe, composed of billions of galaxies and stars, each functioning within defined physical laws and separated by immense distances, yet part of a unified and intelligible whole.

Thus, the verse invites reflection on the intelligent orchestration of cosmic phenomena, consistent with both theological metaphysics and the scientific understanding of an ordered, law-governed universe.

- The Moon and Sun as Signs of Functional Design (نُورًا – سِرَاجًا)

The verse continues with an illustration of how the celestial bodies serve meaningful roles:

The moon is described as "nūr" (نُورًا), which is a general word for light but here it denotes reflected or borrowed light, as is obvious from the context. This subtle linguistic choice aligns with the scientific reality that the moon does not emit its own light but reflects the sunlight that falls upon it. The grammatical context—"fīhinna" (فِيهِنَّ), "within them"—situates the moon within the system of heavenly spheres, particularly in relation to Earth's sky, highlighting its utility for human beings, especially at night. We must keep in mind that the Quranic phraseology is from the perspective of the earth, as we observe the universe from the earth.

The sun is called a "sirāj" (سِرَاجًا)—a "lamp" signifying a self-luminous source of light. This accurately corresponds with the fact that the sun generates its own energy through nuclear fusion, emitting vast amounts of light and heat, essential for life on Earth. The word "sirāj" thus connotes both the intensity and centrality of the sun's radiance in sustaining biological and ecological systems.

These descriptions not only mirror observable physical truths but also emphasize functional intentionality: that these celestial bodies are not merely objects of beauty, but serve specific roles in maintaining the rhythm, balance, and habitability of life on Earth.

- Theological and Philosophical Insight

Together, these verses build an argument not merely for God's creative power, but for His wisdom, power, and beneficence in designing a universe that is not only grand in scale but harmonious in structure and beneficial in function. They also serve as evidentiary signs (āyāt), meant to awaken spiritual receptivity and humility in the human observer.

By calling attention to the reflective moon and the radiant sun, the verses draw a subtle metaphor for guidance: just as sunlight enables physical vision and moonlight gives orientation at night, divine light enables moral and spiritual clarity.

Summary

These verses encapsulate a profound convergence of:

- Linguistic precision (nūr vs sirāj),
- Theological meaning (signs of divine wisdom),
- Cosmological truth (harmony and structure in the universe).

In doing so, the Qur'an invites the reader not just to observe the heavens passively, but to contemplate them as purposeful, intelligible signs pointing toward the Creator, as reminders of the elevated human capacity for reason, reflection, and reverence.

…..

وَ اللّٰهُ اَنۢبَتَكُمۡ مِّنَ الۡاَرۡضِ نَبَاتًا ﴿۱۷﴾
ثُمَّ يُعِيۡدُكُمۡ فِيۡهَا وَ يُخۡرِجُكُمۡ اِخۡرَاجًا ﴿۱۸﴾

..
71:17, 18: And, it is God who has caused you to grow out of the earth in (gradual) growth; and thereafter He will return you to it, and (then) He will bring you forth from it.

…….
Explanation:

In these verses, the Qur'an presents a profound reflection on the origin, life cycle, and resurrection of the human being, grounded in the metaphor of plant-like growth from the earth.

- "God has caused you to grow out of the earth…" (أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتًا):

The Arabic word "anbata-kum" (caused you to grow) derives from the same root as nabat (vegetation), likening human emergence to the sprouting and development of plants from soil. This metaphor is rich in meaning:

- Biological and Chemical Implications:

It suggests that the physical body of the human being originates from the material constituents of the earth—implying that humanity emerged through a long, intricate process of biochemical and biological evolution, possibly beginning with non-living matter and culminating in sentient life.

- Gradual Development:

The form nabat-an (a manner of growing) implies a continuous, step-by-step unfolding, not a sudden creation, pointing to an extended natural process under divine governance.

- Ecological Dependence:

Just as vegetation is rooted in and dependent on soil, so is human life fundamentally grounded in and sustained by the earth's resources—minerals, air, water, food.

Thus, the verse may be seen as alluding both to the individual development of the human body (from earthly elements) and to the collective evolutionary history of humanity within the broader web of life.

- "Then He will return you to it…" (ثُمَّ يُعِيدُكُمْ فِيهَا):

This clause reaffirms that after death, human beings are returned to the very earth from which they arose. The body decomposes and reintegrates into the soil, closing the material loop of creation.

The word yuʿīdukum (He will return you) indicates not merely burial, but a re-absorption into the natural matrix from which the physical self was originally formed.

- "...and He will bring you forth from it once again." (وَيُخْرِجُكُمْ إِخْرَاجًا):

This final clause points toward the eschatological dimension—the belief in resurrection. Just as God initiated life from inert

matter and nurtured it into conscious beings, He is fully capable of restoring life again from the same elements.

The emphatic verbal form "yukhrijukum ikhrājan" (He will bring you out—a bringing out indeed) reinforces the certainty and magnitude of this event. It shifts the tone from biological origin to theological culmination, where human life is not merely a natural phenomenon, but one that will be spiritually revived for ultimate accountability and destiny.

Summary:
These verses present a coherent picture of human life as part of a grand divine cycle:

- Origin in the earth (matter),
- Development through natural processes (growth),
- Return to the soil (death),
- and Resurrection by divine will (rebirth).

The metaphor of vegetation (nabat) elegantly captures both the humility and the dignity of human life: humble in physical origin, but noble in purpose and ultimate destiny.

This multi-layered expression integrates Qur'anic theology, natural science, and symbolic language, and encourages reflection on both the material and metaphysical dimensions of human existence.

……

آیات: 19 ، 20
وَ اللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿۱۹﴾
لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿۲۰﴾

….

71:19, 20: And, it is God who has made the earth a wide expanse for you so that you might walk on its spacious paths.

…….

Explanation:

These verses emphasize both the structure and functionality of the earth in relation to human life. The term bisāṭan (بِسَاطًا), derived from the Arabic root ba-sa-ta (بسط), conveys the image of something spread out or as an expanse. This metaphor presents the earth not only as physically expansive but also as stable, accessible, and suitable for habitation and livelihood. Although the planet's inner layers consist of molten material and dynamic geological processes, its outer surface is shaped in such a way that human beings can live, work, and travel with relative ease.

"Bisāṭ" denotes the earth as spread out, highlighting Earth's complete compatibility and harmony with humans and other creatures.

The reference to subulan fijājan (سُبُلًا فِجَاجًا) — "paths" and "broad passages" — expands this idea. "Subul" (paths) are ways or routes that enable movement, while "fijājan" (broad spaces, wide roads) implies wide valleys, mountain passes, and natural corridors that allow for mobility and communication across diverse terrains.

"Subul" (paths) and "fijājan" (broad roads) highlight the facilitation of human movement and exploration.

These terms reflect both physical geography—such as the existence of mountain passes and plains—and the broader infrastructure of life: the systems, resources, and means by which human civilization functions.

In a wider sense, this pair of verses may also be understood as alluding to the ecological, topographical, and technological accommodations made available for human flourishing. The earth's surface is designed not just for subsistence, but for exploration, expansion, and the pursuit of higher human purposes.

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The Qur'an Rejects False Claims of Divination, Astrology and Soothsaying

Surah al-Jinn, Surah 72

سوره الجن (سوره 72)

آیات: 8، 9
وَّ اَنَّا لَمَسۡنَا السَّمَآءَ فَوَجَدۡنٰهَا مُلِئَتۡ حَرَسًا شَدِيۡدًا وَّ شُهُبًا ۙ
﴿۸﴾
وَّ اَنَّا كُنَّا نَقۡعُدُ مِنۡهَا مَقَاعِدَ لِلسَّمۡعِ ؕ فَمَنۡ يَّسۡتَمِعِ الۡاٰنَ يَجِدۡ لَهٗ شِهَابًا رَّصَدًا ۙ
﴿۹﴾

72:8 "'And that we sought (to pry into the secrets of) the heaven (The Unseen World): but we found it filled with mighty guards and flames,
72:9 We used, indeed, to sit in positions (which we had thought well-suited) to listening to (whatever secrets might be in) it; and anyone who now seeks to listen will find a flame lying in wait for him.

……

72:8 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires
72:9 'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.
(Abdullah Yusuf Ali)

…..

72:8 "'And [so it happened] that we reached out towards heaven: but we found it filled with mighty guards and flames
72:9 notwithstanding that we were established in positions [which we had thought well-suited] to listening to [whatever

secrets might be in] it: and anyone who now [or ever] tries to listen will [likewise] find a flame lying in wait for him.
(Muhammad Asad)
……
72:8 And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors
72:9 And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him.
(Muhammad M. Pickthall)
……

Explanation:

Linguistic Analysis:

- "Lamasnā" (لَمَسْنَا – We sought to reach): This verb implies exploration or attempt to touch, signifying an effort to access the heavens.
- "Samā'" (السَّمَاء – Heaven): The word "samā'" generally refers to the sky or celestial realm. It can imply both the physical heavens and the metaphysical, unseen realm.
- "Harsan Shadīdan wa Shuhuban" (حَرَسًا شَدِيْدًا وَّ شُهُبًا – Strong guards and blazing flames): The phrase denotes a formidable protection system, with "shuhub" referring to fiery flames, physical or symbolic, but here they have been used in a figurative sense.
- "Maqā'ida lil-Sam'" (مَقَاعِدَ لِلسَّمْعِ – Positions to listen): The term "maqā'id" refers to specific positions, suggesting deliberate attempts to learn the unknowable. They may denote observatories or places where soothsayers and astrologers would sit.

- "Shihāban Rassad" (شِهَابًا رَّصَدًا – A blazing flame lying in wait):
  "Shihāb" refers to a flame, physical or metaphorical, while "rassad" implies something on watch or lying in ambush.

Scholarly Reflection:

The Quran, as a profound literary masterpiece, employs various rhetorical devices and stylistic methods to convey its messages, including metaphor, symbolism, and allegory. These approaches are particularly evident when addressing realities that transcend human comprehension, such as the unseen world (ʿālam al-ghayb) or metaphysical concepts. The Quran's multi-dimensional discourse allows for both literal and allegorical interpretations, depending on the context and the thematic coherence of its verses.

Allegory in the Quran:

Allegory, as a literary tool, bridges the gap between the known and the unknown. By drawing on familiar concepts, allegory can hint at deeper truths that may not be expressible through direct language. The Quran often uses allegory to engage its audience, provoke reflection, and enable deeper understanding. For instance, parables (amthāl) are explicitly used in the Quran to make abstract concepts relatable.

- Jinn: Traditionally understood as invisible beings created from smokeless fire, the term "jinn" could also metaphorically refer to "hidden" or "foreign" individuals or groups, such as those living in remote areas, unseen by the main populace, or possessing qualities perceived as extraordinary. In linguistic terms, "jinn" derives from the root "j-n-n," meaning "to conceal" or "to hide," supporting this broader interpretation.
- Samaa' (Heavens): While "samaa'" is often understood as the sky or celestial realm, it can allegorically signify the

unseen world, spiritual realities, or the metaphysical domain.

- Shuhub (Blazing Flames): The words "blazing flames" may be literal or metaphorical.
- "Common Man View of the Universe":

Literal interpretations that imagine a geocentric or mythological cosmos (e.g., dome-like heavens layered atop one another) reflect the worldview of earlier audiences. This "common man view" served as a vehicle for conveying spiritual and moral truths in terms comprehensible to its primary audience. However, it need not constrain interpretations today.

- Modern Knowledge and the Quran:

Scientific discoveries about the vastness of space, the absence of physical domes, and the intricate laws of nature do not invalidate the Quran but instead call for re-examining these verses in light of a broader understanding. For example, the seven heavens may be understood to mean multiple cosmic systems or metaphorically to represent layers of reality, dimensions, or levels of existence rather than literal, physical structures.

- Literal Interpretation and Mythology:

While a literalist approach might seem to align with mythological cosmologies, it overlooks the Quran's nuanced use of allegory and metaphor. Forcing scripture into a literalist framework risks reducing its profound message to historical or cultural artifacts, rather than allowing it to transcend time and space.

Metaphorical readings enrich understanding by focusing on the deeper, spiritual truths conveyed by the Quran rather than the literal mechanics. This approach aligns with the Quran's emphasis on reflection (tadabbur) and recognition of its multilayered nature (mutashābihāt).

Interpretation

The Qur'an, in its distinctively elevated and potent literary style, narrates that a group of Jinn (unseen beings, foreign individuals, or soothsayers, as will be discussed later) happened to hear the Messenger of God (peace be upon him) reciting the Holy Qur'an. They were profoundly moved and embraced faith. Subsequently, upon returning to their kin, they conveyed the teachings of the Qur'an to them. The Holy Qur'an details their discourse in the opening verses of Surah Al-Jinn, and the aforementioned verses are part of this section.

Before proceeding, it is pertinent to highlight a crucial point: the literary rhythm, mode of expression, and overall style of this noble Surah unequivocally indicate that the Qur'an does not present the conversation of the Jinn verbatim. Instead, it selectively conveys certain of their ideas—those deemed essential for the dissemination of the Qur'an's fundamental message—in its unique and distinguished literary idiom. It is well-established that the Holy Qur'an is an unparalleled literary masterpiece, possessing its own distinctive manner and standard of discourse, a language before which even the most eloquent Arab rhetoricians bowed their heads.

What is Meant by "Al-Jinn" Here?
Linguistically, "Al-Jinn" derives from the root (ج-ن-ن), which signifies concealing something from the senses (refer, for instance, to Mufradat al-Isfahani). Words derived from this root inherently carry the connotation of being hidden from the senses, invisible, or unseen. For example, a "jinīn" (fetus) is a child in the mother's womb. In the context of "Jinn" here, two interpretations are plausible:

A distinct, unseen creation: Commonly, "Jinn" is understood as an independent creation, distinct from humans, that remains hidden from our senses. Naturally, the existence of such a creation cannot be denied merely on the grounds that it is

imperceptible to our senses. Scientifically, the possibility of such a creation existing remains open.

A group of human beings: The second possibility is that "Jinn" refers to a group within the human species itself. Allama Muhammad Asad, in his translation of the first verse of Surah Al-Jinn, renders "Jinn" as "unseen beings" and elaborates in his explanatory note:

"……this expression may possibly signify "hitherto unseen beings", namely, strangers who had never before been seen by the people among and to whom the Qur'an was then being revealed……". (72/1, note 1)

This implies it could refer to individuals who had not been seen before, i.e., strangers whom the people to whom the Qur'an was being revealed had never encountered.

Similarly, a great scholar of the Qur'an, Abdullah Yusuf Ali writes:

"we may take these to be spirits ordinarily unseen, or people who were strangers in Arabia, but had in their own private way learned and believed in the Gospel of Islam." (72/1, n. 5728; 1946 Edition)

In another place, he writes:

"The root meaning of junna, yujannu, is "to be covered or hidden," and janna yajunnu, in the active voice, "to cover or hide," as in vi. 76. Some people say that jinn therefore means the hidden qualities or capacities in man; others that it means wild or jungle folk hidden in the hills or forests. I do not wish to be dogmatic, but I think, from a collation and study of the Quranic passages, that the meaning is simply "a spirit," or an invisible or hidden force." (6/100, n. 929; 1946 Edition)

Thus, "Jinn" here could denote an unseen creation, or it could refer to individuals who were strangers in Arabia and who, in their own way, heard and accepted the Qur'an.

It has been generally understood that wherever the word "Jinn" appears in the Holy Qur'an, it carries a singular meaning, that of an unseen creation. However, some scholars propose that this term is employed in more than one sense within the Qur'an. In this regard, the following studies are useful:

- Allama Muhammad Asad: The Message of the Qur'an, appendix III.
- Allama Muhammad Marmaduke Pickthall: The Glorious Quran, introduction to Surah Jinn.

Interpretation of the Verses:

Let us now turn to the meaning of the verses.

Meaning of "Lamasnā":

"Lams" (اللَّمْسُ، لَمْس) refers to the perception of something by touching it with the skin. However, it is also used in the sense of seeking or searching for something. A poet, lamenting his brother, said: "أَلْمِسُهُ فَلَا أَجِدُهُ" (I seek him, but I do not find him) (Mufradat). Now, that which is sought in pursuit of the secrets of the unseen clearly does not refer to the physical or material universe, nor to distant galaxies, nor to the atmospheric layer above the Earth where "shuhub" (meteors) are observed, nor to clouds, etc. Wherever one goes in the physical universe, one will only observe physical existents. So what is intended here? Undoubtedly, it refers to the Unseen Realm (ʿĀlam al-Ghayb or ʿĀlam al-Amr). Therefore, "samāʾ" (heaven) here signifies the Unseen Realm, not the Ptolemaic heaven, which has no existence whatsoever. The meaning then becomes: "We sought the secrets or news of the unseen; we tried to attain them", and

so on. The subsequent part of the verse metaphorically expresses their inability to gain access to the unseen.

Meaning of "Sitting on Listening Posts":

If "Jinn" here refers to unfamiliar human beings (which is entirely plausible in this context), then "listening posts for heavenly news" could potentially refer to the abodes of astrologers and soothsayers. The implication would be that after the light of the Qur'an spread, anyone who falsely claims knowledge of the unseen would be refuted by the Word of God, the Qur'an. Thus, in a metaphorical sense, false claims of divination and soothsaying are rejected, and it is proclaimed that such things cannot stand against divine revelation.

However, if "Jinn" refers to the commonly understood unseen beings, it is conceivable that they too might have a system of divination and astrology through which they attempted to discern future events. The remaining details for them would be the same as those we discussed above in relation to humans.

We conclude this discussion with Abdullah Yusuf Ali's note:

"What is the force of "now"? It refers to the early Makkan period of Revelation. It means that whatever excuse there may have been before, for people to try to seek out the hidden truths of the Unseen World through spirits, there was none now, as the perspicuous Qur-an had restored the Message of Unity and cleared religion of all the cobwebs, mysteries, and falsehoods with which priestcraft and pious fraud had overlaid it. The result is that such seekers after false hidden knowledge will find themselves confronted now by the flaming fire of the Qur'an, which, like the shafts of meteoric light (see last note), will lie in wait for and nip such priestcraft and black magic in the bud." (72/9, n.5734, 1946 Edition)

This means that false claims of divination might have impressed people before the revelation of the Qur'an, but they are no longer feasible. Now, if anyone makes such claims, they will be confronted by the arguments and proofs of the Holy Qur'an, which will reduce such claims to ashes.

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Surah al-Qiyama, Surah 75

سوره القیامہ (سوره نمبر 75)

آیات: 7-10
فَاِذَا بَرِقَ الۡبَصَرُ ۙ﴿۷﴾
وَ خَسَفَ الۡقَمَرُ ۙ﴿۸﴾
وَ جُمِعَ الشَّمۡسُ وَ الۡقَمَرُ ۙ﴿۹﴾
یَقُوۡلُ الۡاِنۡسَانُ یَوۡمَئِذٍ اَیۡنَ الۡمَفَرُّ ﴿۱۰﴾

75:7 thus, when the eyesight is by fear confounded
75:8 and the moon is darkened,
75:9 and the sun and the moon are brought together
75:10 on that Day will man exclaim, "Whither to flee?"
…….

Explanation:

Linguistic Insights

"بَرِقَ الۡبَصَرُ" (the eyesight is confounded): The root ب ر ق (baraqa) signifies "to glitter," "dazzle," or "be confused." In this context, it possibly suggests the bewilderment or terror experienced on the Day of Resurrection when extraordinary events occur.

"خَسَفَ الۡقَمَرُ" (the moon is darkened): The term خَسَفَ means "to sink," "to darken," or "to diminish." It implies that the moon's light will be extinguished, leaving it void of its familiar luminosity.

"جُمِعَ الشَّمۡسُ وَالۡقَمَرُ" (the sun and the moon are brought together): The word جُمِعَ (brought together) can indicate either their

physical convergence or their alignment in function or state, such as both being rendered ineffective or void of light.

"اَيْنَ الْمَفَرُّ" (where can I flee?): The phrase المفر (place of escape) underscores the helplessness and panic of humanity when faced with inescapable divine judgment.

Literal interpretation

The Qur'anic phrase, "The sun and the moon will be joined together," has been interpreted in various ways, both literal and symbolic. One interpretation holds that both celestial bodies will be deprived of their luminosity, thereby becoming equal in their extinguished state. Another view suggests a physical convergence—namely, that the moon will be absorbed into the sun, resulting in their literal union.

From a scientific standpoint, both scenarios are theoretically possible. However, contemporary astronomical and cosmological findings lend greater support to the second interpretation. According to astrophysical models and predictive calculations, approximately five billion years from now, the sun will expand into a massive stellar phase known as the "red giant." In this state, the sun will swell to such an extent that it may engulf nearby celestial bodies, including the moon. This provides a plausible physical basis for understanding the verse in terms of cosmic evolution.

Symbolic interpretation

Beyond the literal, exegetes have also proposed metaphorical interpretations of this verse. It has been suggested that when the message of divine oneness (tawḥīd) spreads universally, people who once oriented themselves around the sun and the moon—as symbols of ancient and pagan religions—will metaphorically unite under the banner of Islam. Thus, the verse may also be read as a prophetic indication of the eventual

triumph of monotheism and the cultural convergence that accompanies it.

Other insights

Metaphorical Interpretations

- Cosmic Disruption as a Sign of Judgment:

The verses symbolize the collapse of the natural order, representing the end of the world as humanity knows it. The confounding of eyesight, the darkening of the moon, and the merging of celestial bodies point to the complete upheaval of established systems, both physical and spiritual.

- Sun and Moon as Symbols of Time:

The sun and moon represent the cycles of time and continuity. Their darkening or merging can symbolize the end of time itself, an era where the familiar markers of life and existence are obliterated.

- Human Helplessness Before Divine Power:

The rhetorical question "Where can I flee?" highlights the ultimate realization of human frailty and the futility of escaping divine justice. It emphasizes the need for preparation in this world.

Scientific Insights

- The Future of the Sun:

Modern astrophysics predicts that in approximately 5 billion years, the sun will expand into a red giant phase, engulfing nearby celestial bodies, including potentially the moon. This expansion could correspond to the Quranic description of the sun and moon being "brought together."

- Cosmic Cataclysm:

The verses align with the idea of large-scale cosmic disruptions, such as supernovae, the collapse of stars, or planetary collisions, all of which could render celestial bodies ineffective and unrecognizable.

- Darkening of the Moon:

The moon's darkening could be interpreted as the cessation of its reflection of sunlight due to cosmic obstructions or changes in its orbit. In the grander scheme, this signifies the cessation of natural order.

Spiritual Lessons

- Awareness of Accountability:

The descriptions aim to instill a sense of urgency and awareness about the Day of Judgment. The imagery serves as a reminder of the ultimate accountability before God.

- The Finite Nature of the World:

The Quran emphasizes the temporality of the physical universe, urging humanity to focus on eternal values rather than transient worldly gains.

- The Universality of Divine Power:

The merging of the sun and moon symbolizes the absolute power of God over creation, showing that even the most stable and enduring aspects of existence are subject to His will.

Relevance and Reflection

- Balancing Literal and Metaphorical Interpretations:

While the literal interpretation aligns with modern cosmology, the metaphorical understanding provides a broader spiritual message. The Quran's dual-layered approach allows believers to

engage with both the physical and metaphysical dimensions of existence.

- Faith and Science:

These verses highlight how faith and modern science can converge, as the Quran's descriptions resonate with contemporary astrophysical discoveries while retaining profound spiritual insights.

A Call to Reflect:

The vivid imagery serves as a powerful call to reflect on life's purpose and the inevitability of the hereafter. The merging of celestial bodies and the cessation of natural order symbolize the fragility of human existence and the need to turn toward God.

Thus, the verses (75:7-10) offer a profound portrayal of cosmic and existential realities on the Day of Judgment. They merge linguistic elegance, spiritual profundity, and scientific resonance to convey the transitory nature of the world and the inevitability of divine justice. Whether interpreted literally or metaphorically, these verses invite reflection on human accountability, the limitations of physical existence, and the ultimate power of God.

Symbolically, the people worshiping or revering the sun and moon will merge under the banner of Islam's message of God's oneness.
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Surah al-Dahr, Surah 76

سوره الدہر (سوره نمبر76)

آیات: 1-3
ہَلۡ اَتٰی عَلَی الۡاِنۡسَانِ حِیۡنٌ مِّنَ الدَّہۡرِ لَمۡ یَکُنۡ شَیۡئًا مَّذۡکُوۡرًا ﴿۱﴾
اِنَّا خَلَقۡنَا الۡاِنۡسَانَ مِنۡ نُّطۡفَۃٍ اَمۡشَاجٍ ۖ نَّبۡتَلِیۡہِ فَجَعَلۡنٰہُ سَمِیۡعًۢا بَصِیۡرًا ﴿۲﴾
اِنَّا ہَدَیۡنٰہُ السَّبِیۡلَ اِمَّا شَاکِرًا وَّ اِمَّا کَفُوۡرًا ﴿۳﴾

76:1 Has there (not) been a long span of time upon man when he was not yet a thing worth mentioning?
76:2 Verily, it is We who have created man out of an intermingled drop, (We meant) to try him (in his later life), therefore We made him a being endowed with hearing and sight. (Or, We passed him through various stages; as a result, We made him a being endowed with hearing and sight.)
76:3 Verily, We have shown him the way: (and it rests with him to prove himself) either grateful or ungrateful.
……

Explanation

Verse 1:

This rhetorical question invites human beings to reflect on their pre-conscious, pre-existent, or pre-biological state—a time in the vast continuum of cosmic history (al-dahr) when humans were non-existent, or at least not yet recognizable or significant as individuals or as a species.

"Dahr" here signifies the unbounded span of time, or the flow of cosmic history.
"Shayʾan madhkūrā" refers not just to physical inexistence, but to a state devoid of identity, memory, or name, a phase prior to individuation.

Based on how we interpret the term "man" (insān) as used in this verse, two primary interpretations can be extended:

- "Man" as the human species — that is, humankind in its collective or generic sense.
- "Man" as the individual human being — referring to every single person at the personal level.

In the first interpretation, the "period of time" refers to the long developmental span, beginning from inanimate matter and culminating in the emergence of the first fully formed human being. This could be understood either in terms of gradual evolution (a sequential developmental process) or direct creation (a sudden divine act), depending on one's theological or scientific perspective.

In the second interpretation, the "time" refers to the stage of human gestation, when an individual begins as an imperceptible zygote within the womb and undergoes a series of developmental transformations until they emerge as a fully formed human child.

This verse raises profound ontological and existential questions: What is the origin of human consciousness? When did we begin to matter in the universe?

Verse 2:

This verse speaks of the biological origin of human life from "a drop of mingled fluid" (نُطْفَةٍ أَمْشَاجٍ) — a phrase capturing the fusion of genetic material from both male and female. The word amshāj (plural of mashīj) implies a complex, hybridized, and intricate mixture.

The human being is created, but not arbitrarily; creation is purposeful, and the purpose is trial or testing (nabtali-hi)—

referring to the moral, spiritual, and existential challenges of life.

The faculties of hearing (samīʿ) and seeing (baṣīr) represent not only sensory perception but cognitive and moral awareness—the tools necessary for recognizing truth, responding to guidance, and making ethical choices.

"نَبتَلِيهِ" (We try/test him" or "We subject him [to a process]"):

The verb نَبتَلِيهِ is derived from the root "ب ل و" (b-l-w, bala) from which the verbal noun ibtilāʾ ("trial/test") is derived. While one of its principal meanings is testing, trying, it is also used in the sense of turning something over repeatedly, examining it from multiple angles, or passing it through various stages and transformations. Hence, it also connotes the processes of alteration, evaluation, and progression, reflecting both the developmental journey of a human being and the spiritual and moral trials faced in life. Thus, the verb nabtali-hi (نبتليه) is interpreted in two main ways:

- The first is: "so that We may test him." In this sense, the meaning would be: "Our intention was to try him, therefore, We endowed him with the faculties of hearing and sight."

- The second interpretation is: "We kept subjecting him to alteration and transformation." That is, "We passed him through various stages of growth and development until We made him a hearing and seeing being."

"سَمِيعًۢا بَصِيرًا" (hearing and seeing):

These two senses symbolize the faculties of perception and understanding. The sequence (hearing before seeing) aligns with the developmental order in both the womb and early life.

"We made him hearing and seeing…"
This part of the verse refers specifically to two of the five human senses—hearing and sight. These two are mentioned because they are the most critical faculties for guidance and understanding. Through hearing and seeing, a human being engages with revelation, communication, and external reality, forming the basis for moral and spiritual responsibility.

An important observation here is the order of the terms: "hearing" is mentioned before "seeing." This sequence is both physiologically accurate and symbolically meaningful. At birth, an infant's auditory system is already functional—the ears are open and receptive, even from within the womb. In contrast, the eyes remain closed or only gradually responsive after birth. Therefore, the Qur'anic order reflects the natural sequence of sensory development in the human embryo and newborn child.

Verse 3

Here, the divine voice emphasizes the endowment of moral freedom: the human being has been shown "al-sabīl"—the way or the path—which encompasses both natural instinct, moral reasoning, and revelatory guidance.

The choice is binary and existential: one may respond with gratitude (shākirā), recognizing and embracing this path, or with ingratitude/disbelief (kafūrā), by denying or rejecting it.

The terms here represent not just emotions, but moral orientations: shukr implies acknowledgement, submission, and responsibility, while kufr suggests denial, arrogance, and neglect of divine gifts.

Key Linguistic Insights:

"هَلۡ اَتٰی عَلَی الۡاِنۡسَانِ حِیۡنٌ" (Has there not been over man a time):

The verse invites reflection on a time when man did not exist as a distinct entity, highlighting both individual and species-level origins.

The word ḥīn (حين) in Arabic denotes a span of time, regardless of whether it is long or short. The term dahr (دہر) refers to the entirety of temporal existence—from the beginning of the universe until its end. In this opening verse, the Qur'an asserts that there was indeed a period within the expanse of time during which the human being was "not a thing worth mentioning."

"لَمۡ يَكُنۡ شَيۡـًٔا مَّذۡكُوۡرًا" (when he was not a thing worth mentioning):

This phrase suggests a stage where humans were either non-existent or in a state of insignificance (e.g., a microscopic zygote or primordial matter).

"نُّطۡفَةٍ اَمۡشَاجٍ" (a drop of mixed fluid):

The term nutfah (نطفہ) refers to a small quantity of liquid, originally meaning the few remaining drops at the bottom of a bucket. In classical Arabic, it also denotes pure or clear water. In the Qur'anic context, it is often associated with the reproductive fluid—both male semen and female ovum. The phrase "nutfah amshāj" (a mixed fluid) possibly points to the biological intermingled entity that is formed by the intermingling of the father's sperm, which contains spermatozoa (plural of spermatozoon), and the mother's ovum. The union of these two gametes results in the formation of a zygote, a single cell that undergoes division and differentiation, progressing through multiple embryological stages until a human infant is born.

Summary of Themes:
Pre-existence and cosmic time: Human beings emerge in the grand unfolding of universal history from a state of nothingness.

Purposeful creation: Human life is biologically grounded, but ontologically oriented toward a higher moral challenge.

Moral freedom: The human is not only a product of nature but a moral agent, capable of gratitude or rejection.

The gift of free will:

Having endowed the human being with faculties of perception and cognition, God also provided moral and spiritual guidance. The phrase "We guided him to the path" (sabeel) refers to the way of truth, ethics, and purpose—whether conveyed through intuition, reason, or prophetic revelation. The human being, now morally aware and spiritually alert, is left with a choice: to be grateful (shākir) or ungrateful (kafūr). This polarity reflects the essential freedom of moral agency that defines the human condition.

آیت: 28

نَحۡنُ خَلَقۡنٰهُمۡ وَ شَدَدۡنَاۤ اَسۡرَهُمۡ ۚ وَ اِذَا شِئۡنَا بَدَّلۡنَاۤ اَمۡثَالَهُمۡ تَبۡدِيۡلًا ﴿۲۸﴾

76:28: It is We who have created them and strengthened their make - and (that) if it be Our will We can replace them entirely with others of their kind.

……

Explanation:

Linguistic Insights

"خَلَقۡنٰهُمۡ" (We created them): The verb "خلق" denotes creation, formation, bringing something into existence from non-existence. It underscores the deliberate and purposeful act of creation by God.

"شَدَدْنَآ اَسْرَهُمْ" (We made their joints strong): The word "اسر" comes from the root "ا-س-ر", meaning to bind, tighten, or strengthen. Here, it refers to the intricate and robust design of human joints and ligaments, which provide mobility, flexibility, and strength, and is a metaphor for entire creation (physical and spiritual).

"بَدَّلْنَآ اَمْثَالَهُمْ" (We can substitute the like of them): "بدلنا" implies replacement or substitution. The term "امثال" (plural of "مثل") suggests that God can create beings similar to, or entirely different from, the current ones, highlighting His absolute power over creation and re-creation.

Scientific Insights

Human joints, such as the knee, shoulder, and hip, are marvels of engineering. They allow a wide range of motion while maintaining stability and strength. Ligaments and tendons, composed of collagen, provide the "binding" strength referred to in the verse. Without these robust connections, basic human functions like walking, lifting, or grasping would be impossible.

The concept of "substituting them by a complete change" aligns with modern genetics and biology, where DNA mutations, genetic engineering, or evolution can lead to variations within or across species.

The verse can also be seen as a reference to the body's natural ability to repair and regenerate tissues (though limited in humans) and the potential for scientific advancements in creating new tissues or even human-like forms.

Just as human joints bind and support the body, the verse metaphorically alludes to the strength and unity necessary for human societies to function. A disjointed society, like a body with weak joints, cannot stand firm.

The reminder that God can replace humanity highlights human dependence on divine mercy. It serves as a warning against arrogance and a call for humility and gratitude.

Quranic Message

Acknowledgment of Divine Creation: Humans are reminded of their intricate design, urging them to recognize and honor the Creator.

Reflection on Mortality and Renewal: By highlighting the possibility of replacement, the verse emphasizes that life is not eternal, and individuals or societies can be supplanted if they fail to fulfill their purpose.

God's Omnipotence: The verse underscores God's absolute control over creation, destruction, and re-creation, both in this world and the Hereafter.

Recognizing the complexity and strength of the human body should inspire gratitude toward the Creator.

Just as strong joints make a body functional, strong bonds and mutual support make societies thrive. The metaphor calls for fostering cooperation and unity.

As science explores human anatomy, genetics, and even synthetic biology, the verse's timelessness becomes apparent, bridging faith and understanding of the natural world.

The mention of substitution serves as a reminder to live with purpose, as human existence is not guaranteed to persist indefinitely.

Summary:

The verse conveys three main ideas:

- The creation of the human being;

- The strengthening of his joints and faculties;
- The replacement of one group of humans with another—or the resurrection of humans in the Hereafter.

Regarding the strengthening of joints, the Arabic word used is "asr", which literally means "to bind something firmly to another", but depending on the context, may represent the entire human creation, physical and spiritual. In the human body, limbs are securely connected through muscles. Without this structural cohesion, a person would neither be able to stand upright nor perform any function. In a broader sense, this refers to the human being's endowed physical, intellectual, and spiritual capacities.

God says that if He wills, He can replace these people with others, humans who would make better use of the intellectual gifts bestowed by Him and better understand the message of the Qur'an. The Creator who brought them into existence can just as easily bring forth others like them, or resurrect them after death for the Hereafter.

No individual or nation is indispensable in this world. It is essential that both individuals and societies make proper use of the physical and mental capabilities granted by God. That is the expected human response. However, many fail to utilize these faculties properly, becoming purposeless both in this world and the next. Such people lose their rightful place in the natural order, and others arise to take their place. This is the way of divine providence.

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Surah al-Mursalat, Surah 77

سوره المرسلات (سوره نمبر 77)

آیات: 8-10
فَاِذَا النُّجُوۡمُ طُمِسَتۡ ۪﴿۸﴾
وَ اِذَا السَّمَآءُ فُرِجَتۡ ۪﴿۹﴾
وَ اِذَا الۡجِبَالُ نُسِفَتۡ ﴿۱۰﴾
….
Thus, when the stars are effaced, (9) and when the sky is rent asunder, (10) and when the mountains are scattered like dust,
……

Explanation:

Linguistic Insights

- النُّجُوۡمُ طُمِسَتۡ(The stars are extinguished): طمس (ṭumisa): Derived from the root ط-م-س, meaning "to erase, efface, or obliterate." In this context, it conveys the idea of the stars losing their brightness or being wiped out entirely.
- النُّجُوم(an-nujūm): Stars or celestial bodies that provide light and guidance.
- السَّمَآءُ فُرِجَتۡ(The sky is split apart): فُرِجَتۡ (furijat): From the root ف-ر-ج, which means "to split, open, or make way." This implies a dramatic tearing or parting of the heavens.
- الۡجِبَالُ نُسِفَتۡ(The mountains are blown away): نُسِفَتۡ (nusifat): From the root ن-س-ف, meaning "to scatter, crush, or blow away." It suggests a complete disintegration or dispersion of the mountains into dust or fragments.

Literal Meaning

These verses describe cataclysmic events that will occur near the Day of Judgment. The stars will lose their light, the sky will

be split or torn apart, and the mountains—symbols of stability and immovability—will crumble into dust or be displaced entirely.

Metaphorical Meaning

The Extinguishing of Stars: Represents the loss of guidance and orientation. Stars historically symbolize direction and illumination. Their extinguishing could metaphorically point to the end of worldly sources of enlightenment or the collapse of order.

The Splitting of the Sky: The sky symbolizes shelter and protection. Its splitting could signify the collapse of cosmic stability or the unveiling of hidden truths. It may also represent the transition from worldly life to the afterlife.

The Mountains Being Blown Away: Mountains are often seen as symbols of permanence, strength, and stability. Their disintegration symbolizes the collapse of all perceived security and permanence in the world.

Spiritual Insights

These verses serve as a vivid reminder of the transient nature of the material universe. They highlight the ultimate sovereignty of God over creation and the inevitability of the Day of Judgment. They urge human beings to reflect on their own mortality and the ephemeral nature of worldly life.

Possible Scientific Explanation

The Extinguishing of Stars: Stars shine due to nuclear fusion, primarily the conversion of hydrogen into helium. Over time, stars exhaust their nuclear fuel. Large stars may end their lives as supernovae, scattering their material into space, while smaller stars may become white dwarfs and gradually fade away. The

Qur'anic description aligns with the eventual death of stars as understood by astrophysics.

The Splitting of the Sky: The "splitting of the sky" may relate to the breakdown of Earth's protective layers (e.g., the atmosphere or ozone layer). Alternatively, it could symbolize the collapse of space-time as hypothesized in cosmology when discussing the ultimate fate of the universe.

The Disintegration of Mountains: Geological processes such as earthquakes, volcanic eruptions, and erosion can gradually reshape and disintegrate mountains. The Qur'anic description may refer to extreme tectonic events or planetary-scale catastrophes that could occur in the final moments of Earth's existence.

Holistic Interpretation

These verses vividly portray the dismantling of the cosmos, both physically and metaphorically. They serve as a stark warning to humanity about the impermanence of the universe and the ultimate reality of the Hereafter. The imagery invokes awe and humility, reminding humans of their dependence on God and the necessity to prepare for the Day of Judgment.

By blending linguistic, spiritual, and scientific insights, the verses encapsulate a profound message: the world as we know it will not last forever. The forces that sustain it will eventually cease, heralding a new reality where divine justice prevails.

Summary:

If the words in these verses are understood in their literal sense, they refer to the cosmic transformations that will occur near the end of time. However, a metaphorical interpretation is also possible: a time will come when the powerful system of falsehood will begin to collapse, develop cracks, and ultimately

disintegrate into fragments. In this reading, the imagery suggests that the opponents of truth—who once appeared as brilliant as stars, lofty as the sky, and as firmly established as mountains—will see their might and grandeur utterly vanish.

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آیات: 25-27
اَلَمۡ نَجۡعَلِ الۡاَرۡضَ كِفَاتًا ﴿۲۵﴾
اَحۡيَآءً وَّ اَمۡوَاتًا ﴿۲۶﴾
وَّ جَعَلۡنَا فِيۡهَا رَوَاسِيَ شٰمِخٰتٍ وَّ اَسۡقَيۡنٰكُمۡ مَّآءً فُرَاتًا ﴿۲۷﴾

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(25) Have We not caused the earth to hold within itself (26) the living and the dead? (27) and have We not set therein lofty, firm mountains, and given you sweet water to drink.

77:25 Have We not made the earth (as a place) to draw together
77:26 The living and the dead
77:27 And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome). (Abdullah Yusuf Ali)

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77:25 Have We not caused the earth to hold within itself
77:26 the living and the dead
77:27 and have We not set on it proud, firm mountains, and given you sweet water to drink.
(Muhammad Asad)

……

Explanation:

Linguistic Insights:

- كِفَاتًا (Kifātan): Derived from ك-ف-ت (k-f-t), meaning "to gather," "to collect," "to encompass," or "to hold together."

  The word كفاتا emphasizes the earth's dual capacity to:

  - Hold the living on its surface: The earth nurtures, supports, and gathers all forms of life on its exterior.
  - Contain the dead within its depths: It provides burial and becomes the final resting place for the deceased.

  The term also connects to birds in swift flight, as they fold their wings tightly to cut through the air with speed. This imagery suggests an alternate interpretation:

  - The earth may symbolize a rapidly moving body, holding both the living and the dead in its perpetual rotation.
  - In this view, the verse could also be understood as:
    "Did We not make the earth such that it carries the living and the dead while rotating rapidly?"

- رَوَاسِيَ شٰمِخٰتٍ (Rawāsiya Shāmikhātin): رَوَاسِيَ refers to "firmly anchored" or "immovable," describing mountains' deep roots and stabilizing role in the earth's structure. شٰمِخٰتٍ means "lofty" or "towering," highlighting the grandeur of mountains and their function as pillars of the earth.

- مَّآءً فُرَاتًا (Mā'an Furātan): فُرَات means "sweet" or "fresh" water, essential for life, as opposed to salty or brackish water.

The earth serves as a repository for all forms of life, gathering and holding them together. It also functions as a burial ground for the dead, integrating them back into its system.

Mountains stabilize the Earth's crust, preventing excessive movement or disruption. Their towering peaks often store glacial ice, which melts to form rivers and springs, providing a consistent source of sweet water. The emphasis on fresh water underscores its necessity for survival and its divine provision as a gift for humanity.

Scientific insights:

The Earth's Dual Role for the Living and Dead:

The Earth's ecosystems sustain life through resources like soil, water, and air. Simultaneously, it acts as a final resting place for the dead, enabling the recycling of matter through natural processes.

The Earth's Rotation and Dynamics:

The alternative interpretation of كفاتا as the earth's movement with its inhabitants aligns with the understanding of the earth's rotation. The planet, while rotating on its axis and orbiting the sun, securely holds all life forms and integrates the dead into its system.

Mountains and Geological Stability:

Modern geology affirms that mountains result from tectonic forces, acting as stabilizers of the Earth's crust. They also influence climate patterns and are reservoirs of freshwater in the form of glaciers.

Freshwater Systems:

Glacial meltwaters, rivers, and underground springs, often originating in mountainous regions, are critical for sustaining ecosystems and civilizations.

Spiritual insights:

Earth as a Symbol of Divine Order:

The earth's ability to gather, nurture, and recycle life reflects God's meticulous design and provision for His creation.

Mountains as Signs of Strength and Stability:

Metaphorically, mountains represent steadfastness and protection. They are a reminder of God's unshakable power and His mercy in providing stability to the natural world.

Fresh Water as Sustenance for the Soul:

Just as sweet water is essential for physical survival, divine guidance is necessary for spiritual nourishment. The flow of water from mountains to plains mirrors the dissemination of wisdom and blessings.

Importance of Mountains:

Mountain peaks rise high above the surface, while their roots extend deep into the earth. They serve numerous essential functions. One of the most significant is their role in the global freshwater supply: snow and glaciers that accumulate on mountain tops gradually melt, feeding rivers throughout the year and emerging as springs in various regions. Thus, there is an intrinsic link between lofty mountains and the availability of freshwater.

Mountains also provide many other benefits. They contain a variety of minerals and support the growth of diverse trees and medicinal plants used for timber, pharmaceuticals, and other products. They influence weather patterns and play a crucial role in precipitation. Mountains help stabilize the Earth's crust against tidal forces exerted by celestial bodies like the moon and

mitigate the potential impact of convective currents and seismic disturbances originating from within the Earth. Extending high into the atmosphere, they help maintain the circulation of the air envelope (the atmosphere) and also act as natural barriers against storms and winds, moderating their effects.

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Surah al-Naba, Surah 78

سوره النبا (سوره نمبر 78)

آیات: 6-16

اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا(6)
وَّ الْجِبَالَ اَوْتَادًا(7)
وَّ خَلَقْنٰكُمْ اَزْوَاجًا(8)
وَّ جَعَلْنَا نَوْمَكُمْ سُبَاتًا(9)
وَّ جَعَلْنَا الَّيْلَ لِبَاسًا(10)
وَّ جَعَلْنَا النَّهَارَ مَعَاشًا(11)
وَّ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا(12)
وَّ جَعَلْنَا سِرَاجًا وَّهَّاجًا(13)
وَّ اَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا(14)
لِّنُخْرِ جَ بِهٖ حَبًّا وَّ نَبَاتًا(15)
وَّ جَنّٰتٍ اَلْفَافًا(16)

78:6 Have We not made the earth a resting place (for you)?
78:7 And the mountains as (its) pegs.
78:8 And We have created you in pairs.
78:9 And We have made your sleep for rest.
78:10 And We have made the night as a covering.

78:11 And made the day as a means of subsistence.
78:12 And We have built over you the seven firmaments.
78:13 And have placed (therein) a lamp full of blazing splendor.
78:14 And from the wind-driven clouds We send down waters pouring in abundance, (15) so that We might bring forth thereby grain, and herbs, (16) and gardens dense with foliage.
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Explanation:

Linguistic Insights

- مِهَادًا (Mihādan): Derived from م-ه-د, meaning "to spread out" or "to prepare." It emphasizes the earth as a smooth, accommodating expanse suited for life.
- أَوْتَادًا (Awtādān): Plural of وتد, meaning "peg" or "stake." Mountains are likened to stakes that stabilize the earth.
- سُبَاتًا (Subātan): Derived from س-ب-ت, meaning "to rest" or "to cease." Sleep is depicted as a state of rest and rejuvenation, akin to a pause in activity.
- لِبَاسًا (Libāsan): Meaning "garment" or "covering." The night is described as a protective and concealing cover.
- سِرَاجًا وَّهَّاجًا (Sirājan Wahhājan): سراج means "lamp," and وهّاج means "blazing" or "radiant," a vivid description of the sun's intense and life-sustaining heat and light.
- الْمُعْصِرٰتِ (Muʿṣirāt): Derived from ع-ص-ر, meaning "to squeeze" or "to extract." This refers to rain-laden clouds, metaphorically likened to being squeezed to release water.
- ثَجَّاجًا (Thajjājan): From ث-ج-ج, meaning "to pour abundantly." It describes the torrential nature of the rain.

- اَلْفَافًا (Alfāfan): Plural of لفيف, meaning "dense" or "interwoven." It refers to lush, verdant gardens with interwoven foliage.

Scientific Interpretations

Earth as a Resting Place (Mihādan):

The Earth is a habitable expanse, providing stability, sustenance, and a suitable environment for life.

Mountains as Pegs (Awtādān):

Geologically, mountains play a role in stabilizing tectonic plates. Their deep roots reduce the likelihood of excessive crustal movement, acting as "stakes" anchoring the surface.

Sleep as Rest (Subātan):

Sleep is essential for physical and mental restoration. It is an innate design for human and animal survival.

Night as Covering (Libāsan):

The night provides concealment and respite, symbolically covering the activity of the day with stillness. The absence of sunlight also aids in cooling and resting ecosystems.

The Day for Livelihood (Maʿāshan):

The day, illuminated by the sun, facilitates work, productivity, and the sustenance of life through photosynthesis and other processes.

Seven Strong Heavens (Sabʿan Shidādān):

A reference to the atmospheric layers or the structured expanses of the cosmos, showcasing the precision and strength of creation.

The Sun as a Burning Lamp (Sirājan Wahhājan):

The sun is a source of heat and light, essential for energy, climate regulation, and photosynthesis.

Rain from the Clouds (Muʿṣirāt and Thajjājan):

The cycle of evaporation, condensation, and precipitation ensures water distribution, enabling agriculture and maintaining life.

Grain, Vegetation, and Lush Gardens:

Rain supports diverse ecosystems, resulting in the production of essential crops and lush greenery that sustain life on Earth.

Spiritual and Insights

The Earth as a Gift of Stability:

The earth's design reflects God's mercy, offering a home where humanity can thrive and return to rest after death.

Mountains as Symbols of Strength and Stability:

Beyond their physical role, mountains metaphorically represent resilience, steadiness, and divine anchoring in a turbulent world. They also play a central role in the water cycle.

Sleep as a Pause for Renewal:

Sleep mirrors the broader theme of restoration and balance, aligning human rhythms with natural cycles.

Night as Protection:

The night's covering is both literal (providing darkness) and spiritual (inviting reflection, rest, and renewal).

The Sun as a Source of Divine Illumination:

The blazing sun is not only a physical source of light but also symbolizes God's guidance, illuminating the path of truth.

Rain as a Symbol of Divine Mercy:

Rain represents sustenance, purity, and rejuvenation. Its abundant pouring signifies God's unlimited provision.

Gardens as Manifestations of Abundance:

Lush gardens with interwoven foliage reflect the richness of divine blessings, reminding humanity of their dependence on God's creation.

Thus, these verses emphasize the balance and interconnection in the natural world, showcasing how every element, from the vastness of the heavens to the smallest drop of rain, serves a purpose in sustaining life. They call humanity to contemplate the meticulous design of the universe and to recognize the divine wisdom and mercy embedded in creation. The earth, mountains, sleep, night, day, sun, and rain all point toward a harmonious system designed for the well-being and spiritual awakening of humankind.

Holistic explanation:

The Earth as a Cradle

The word mihād is derived from a root that denotes a smooth, clean, and spread-out place—such as a bed or floor covering. It may also carry the connotation of mahd, which means a cradle or infant's swing. The implication is that the Earth serves humanity much like a cradle serves an infant. In other words, the Earth has been laid out as a resting place, upon which humans move about as comfortably as one walks on a carpeted floor. The Earth is a secure abode, a domain for movement, habitation, and the fulfillment of human life's purpose.

According to modern geological discoveries, the inner layers of the Earth are intensely hot. Above this lies the Earth's crust—

a thin, stable outer shell—spread like a covering upon which humans live with ease, unaware that beneath their feet lies boiling, molten magma.

Mountains as Pegs

Mountains are described as pegs (awtād) of the Earth. The term watad refers to something driven into a surface to stabilize or secure something mobile or unstable. Mountains, like pegs, have deep roots that penetrate far into the Earth's crust. They resemble pegs in two key ways: first, by their subterranean roots that anchor them; second, by their stabilizing effect on the Earth's surface, reducing seismic disturbances and preventing excessive shaking.

The Human Being as Two Sexes

Human beings were created in two sexes—male and female—ensuring the continuation of the human species and providing mutual comfort and companionship. This duality serves both biological and psychological functions in human life.

Sleep as a Source of Rest

The term subāt is derived from sabt, meaning to cut off or interrupt. Sleep is described as subāt because it severs the continuity of activity, allowing the body and mind to rest. It is a means of restoration, refreshing the human system. Without periodic intervals of sleep, life would become unbearable—worse than death—for both mental and physical functioning would deteriorate rapidly.

Night as a Garment

Night is likened to a garment or covering. Just as clothes conceal the body, the darkness of night veils the Earth. Moreover, as garments protect and preserve the body, the rest and stillness of night serve to protect human health, allowing for bodily and mental rejuvenation.

Day as a Means of Livelihood

Daylight is the time designated for the pursuit of livelihood. Its purpose is to encourage human effort, labor, and the acquisition of means for sustenance. Day brings illumination, which prompts activity and motion. Just as night is associated with rest, light is intimately tied to productivity and human endeavor.

The Seven Firm Structures

What are the "seven firm" entities mentioned in the Qur'an? If the number seven is interpreted idiomatically to mean "many" or "a great number," the phrase could refer to the vast cosmic order, comprising innumerable galaxies, stars, planets, and other celestial bodies.

Alternatively, it may refer to the seven layers of the Earth's atmosphere, each performing vital functions. These layers shield the inhabitants of Earth from harmful radiation, solar magnetic storms, and meteoroids, preserving life on the planet.

The Radiant Lamp

The phrase "radiant lamp" clearly refers to the Sun. The word wāhhāj used in the Qur'anic text denotes a source that emits both light and heat. The Sun is a powerful and sustained source of both, and in modern terminology, this is encapsulated in the term solar energy. In recent times, humanity has increasingly sought to harness solar power for various beneficial uses. Several countries have already integrated solar energy into their infrastructure, and new technologies continue to emerge for more efficient utilization.

Rain from Clouds

It is God, by His ordained laws, who causes rain to descend from clouds. The term mu'ṣirāt refers to clouds saturated with moisture and prepared to release rain. The word derives from the root 'aṣr, meaning "to press" or "to squeeze"—reflecting the natural process by which moisture-laden clouds condense and eventually release rain.

Life depends on water. When rain falls, seeds sprout, plants grow, crops flourish, herbs and orchards thrive—bringing sustenance not only to humans but to all living beings.

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Surah al-Nazi'at, Surah 79

سوره النازعات (سوره نمبر 79)

آیات:27-33

ءَاَنۡتُمۡ اَشَدُّ خَلۡقًا اَمِ السَّمَآءُ ؕ بَنٰىہَا ﴿۲۷﴾
رَفَعَ سَمۡکَہَا فَسَوّٰىہَا ﴿۲۸﴾
وَ اَغۡطَشَ لَیۡلَہَا وَ اَخۡرَجَ ضُحٰىہَا ﴿۲۹﴾
وَ الۡاَرۡضَ بَعۡدَ ذٰلِکَ دَحٰىہَا ﴿۳۰﴾
اَخۡرَجَ مِنۡہَا مَآءَہَا وَ مَرۡعٰىہَا ﴿۳۱﴾
وَ الۡجِبَالَ اَرۡسٰىہَا ﴿۳۲﴾
مَتَاعًا لَّکُمۡ وَ لِاَنۡعَامِکُمۡ ﴿۳۳﴾

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79:27 (O Men!) Are you (, in your understanding,) more difficult (for God) to create than the heaven which He has built?
79:28 High has He reared its vault and formed it in accordance with what it was meant to be,
79:29 and He has made dark its night and brought forth its light,
79:30 And after that, the earth: wide has He spread its expanse,

79:31 and has caused its waters to come out of it, and its pastures,
79:32 and has made the mountains firm,
79:33 [all this] as a means of livelihood for you and your animals.
….

Explanation

Linguistic Insights

اَشَدُّ خَلۡقًا (Ashadd Khalaqan): اَشَدُّ means "stronger" or "more difficult." The comparison challenges human beings to reflect on their relatively modest creation compared to the vastness and complexity of the heavens.

بَنٰىهَا (Banāhā): From the root ب-ن-ى, meaning "to build or construct." It implies meticulous planning and execution, akin to an architect building a structure.

رَفَعَ سَمۡكَهَا (Rafaʿa Samkahā): سَمۡكَ refers to the "height" or "canopy," emphasizing the vastness of the heavens raised above.

دَحٰىهَا (Dahāhā): From دحو, meaning "to spread out" or "shape." It can also imply the act of smoothing or preparing the earth for habitation.

مَرۡعٰىهَا (Marʿāhā): Refers to "pasture" or "vegetation," derived from ر-ع-ى, meaning "to tend" or "to graze," emphasizing sustenance provided for living beings.

اَرۡسٰىهَا (Arsāhā): Derived from ر-س-و, meaning "to anchor or fix firmly". It describes the stabilizing role of mountains.

مَتَاعًا (Matāʿan): Meaning "provision" or "benefit," referring to the resources created for human and animal use.

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Interpretations:

The Qur'an points to the heavens and the earth, i.e., the entire cosmos, as domains filled with signs of God's existence, omnipotence, and mercy. The Arabic term samā' (سماء), often rendered as "heaven" or "sky," likely refers in this context to the universe as a whole, what we now call the cosmos. Etymologically, the root s-m-k (س-م-ك) connotes elevation or height. According to the eminent exegete Imam Fakhr al-Dīn al-Rāzī, when one estimates the dimension of an object from above downward, it is termed "depth" (ʿumq), but when assessed from below upward, it denotes height or elevation. Thus, "the elevation of the sky" possibly refers to the vast expanse of the universe and the enormous distances between celestial bodies. The description is actually from the viewpoint of an observer observing the cosmos from the Earth. It is obvious and natural because the Divine revelation is addressing the residents of the Earth.

The Qur'anic term sawwā (سوّى), used to describe the formation of the heavens, means "to shape or fashion something in a precise and balanced way according to its intended purpose." Although this meaning is difficult to express in a single word in Urdu or English, it conveys the idea of perfect design, proportion, and suitability. Therefore, the cosmos is portrayed as a manifestation of divine creation, established on an exquisitely stable and flawless system, with no deficiencies in its structure or function.

The heavens are populated by countless stars. In our own galaxy, the Milky Way, scientists estimate over 300 billion stars. Each star emits heat and light, and yet, paradoxically, the universe remains predominantly dark. This is because there are immense distances between stars, causing their individual light to dissipate across vast stretches of space.

Day occurs on the side of the Earth facing the Sun, while night prevails where its light does not reach. If, as many scientists propose, the early Earth was a fiery mass, then in its primordial state, it lacked a structured system of day and night. Once the Earth's surface cooled and it ceased emitting its own light, the alternation of night and day could commence. Thus, the Qur'anic statement that God "darkened its night and brought forth its light" may refer to this transformation. Indirectly, this could also allude to Earth's axial rotation (its spin), which is the immediate physical cause of the day-night cycle.

The Qur'an then describes God as having "spread out" or "expanded" the Earth (daḥāhā), a word rich in geological significance. Lexically, daḥā means to spread, shape, or give curvature. It alludes to the process by which the Earth assumed its current form through complex geological processes, volcanic activity, tectonic shifts, and sedimentation, leading to a habitable planet.

The verse continues: "And from it He brought forth its water." This aligns with scientific findings indicating that Earth's water was originally trapped deep within its interior and emerged later through volcanic outgassing. Only after this emergence did Earth become hospitable to life, eventually giving rise to vegetation. In the same sequence, mountains came into existence, landforms that serve multiple essential functions.

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Surah 'Abasa, Surah 80

سوره عبس (سوره 80)

آیات: 24-32

فَلۡيَنۡظُرِ الۡاِنۡسَانُ اِلٰى طَعَامِهٖۤ ﴿۲۴﴾
اَنَّا صَبَبۡنَا الۡمَآءَ صَبًّا ﴿۲۵﴾ .
ثُمَّ شَقَقۡنَا الۡاَرۡضَ شَقًّا ﴿۲۶﴾
فَاَنۡۢبَتۡنَا فِيۡهَا حَبًّا ﴿۲۷﴾
وَّ عِنَبًا وَّ قَضۡبًا ﴿۲۸﴾
وَّ زَيۡتُوۡنًا وَّ نَخۡلًا ﴿۲۹﴾
وَّ حَدَآئِقَ غُلۡبًا ﴿۳۰﴾
وَّ فَاكِهَةً وَّ اَبًّا ﴿۳۱﴾
مَّتَاعًا لَّكُمۡ وَ لِاَنۡعَامِكُمۡ ﴿۳۲﴾

80:24 Let man, then, consider [the sources of] his food
80:25 [how it is] that We pour down water, pouring it down abundantly
80:26 and then We cleave the earth [with new growth], cleaving it asunder
80:27 and thereupon We cause grain to grow out of it
80:28 and vines and edible plants
80:29 and olive trees and date-palms
80:30 and gardens dense with foliage
80:31 and fruits and herbage
80:32 for you and for your animals to enjoy,

Linguistic Insights

1. فَلۡيَنۡظُرِ الۡاِنۡسَانُ (Fal-Yanzur Al-Insān):

- يَنۡظُرُ means "to look, observe, or reflect." It implies thoughtful contemplation rather than casual observation.

- The use of إِلَىٰ طَعَامِهِ("his food") personalizes the reflection, directing attention to the source and process of nourishment.

2. صَبَبْنَا الْمَاءَ صَبًّا (Ṣababnā Al-Mā'a Ṣabbā):

- The repetition of the root ص-ب-ب(to pour) emphasizes the abundance and precision in the rain's delivery.

3. شَقَقْنَا الْأَرْضَ شَقًّا (Shaqaqnā Al-Arḍ Shaqqā):

- شَقّ means "to split or cleave." This vividly describes the earth opening up for vegetation to emerge.

4. حَبًّا (Ḥabbā):

- Refers to grains like wheat, barley, or other staple crops crucial for sustenance.

5. قَضْبًا (Qaḍbā):

- Implies fresh herbage or fodder for animals, highlighting the interconnected sustenance of humans and livestock.

6. حَدَائِقَ غُلْبًا (Ḥadā'iq Ghulbā):

- حَدَائِقrefers to lush gardens, and غُلْبًاimplies gardens with thick and intertwined foliage, signifying abundance and shade.

7. أَبًّا (Abbā):

- Traditionally understood as pasturage or fodder, it complements قَضْبًاas provisions for animals.

8. مَتَاعًا لَّكُمْ وَ لِأَنْعَامِكُمْ (Matāʿan Lakum wa Li'Anʿāmikum):

- مَتَاعًاdenotes "provision" or "means of sustenance," emphasizing the divine care for all living beings.

Scientific Interpretations

1. Observation of Food's Origin:
    - This verse calls humanity to reflect on the entire process of food production, from rainfall to agriculture, as a sign of divine wisdom and provision.
2. The Water Cycle:
    - The pouring down of water (صَبَبْنَا) aligns with the scientific understanding of precipitation, emphasizing the vital role of rain in sustaining life.
3. Earth's Fertility:
    - The splitting of the earth (شَقَقْنَا) indicates the soil's ability to break open and allow seeds to germinate, a foundational process in agriculture.
4. Diverse Agricultural Produce:
    - The verses list a variety of produce, including grains, fruits, and pastures, demonstrating the Earth's capacity to cater to diverse nutritional needs.
5. Interdependence of Life:
    - The provision for humans and livestock highlights an ecosystem where all elements are interconnected, sustaining life harmoniously.

Spiritual and Metaphorical Insights

1. Gratitude and Humility:
    - Reflecting on the origins of food instills gratitude toward the Creator and a recognition of humanity's dependence on divine blessings.

2. Divine Precision and Mercy:
    - The precise processes described—from rainfall to the growth of vegetation—highlight God's mercy and meticulous planning in providing for His creation.
3. Earth as a Source of Sustenance:
    - The Earth's ability to produce diverse and abundant resources reflects its role as a divinely prepared abode for humanity.
4. Reflection as Worship:
    - Contemplating the natural processes and provisions becomes an act of worship, deepening one's connection with the Creator.

Holistic Reflection

These verses call humanity to reflect deeply on the intricate and interconnected processes of life. They reveal divine wisdom in the natural order and encourage humility, gratitude, and mindful living. The balance between human sustenance and the needs of animals underscores the ecosystem's unity and God's care for all creation. Through these observations, believers are invited to strengthen their faith and cultivate a sense of responsibility toward the Earth and its resources.

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Surah Takwir, Surah 81
سوره التكوير، سوره 81

Verses: 81:1-9

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اِذَا الشَّمۡسُ كُوِّرَتۡ ۙ﴿۱﴾ وَ اِذَا النُّجُوۡمُ انۡكَدَرَتۡ ۙ﴿۲﴾ وَ اِذَا الۡجِبَالُ سُيِّرَتۡ ۙ﴿۳﴾ وَ اِذَا الۡعِشَارُ عُطِّلَتۡ ۙ﴿۴﴾ وَ اِذَا الۡوُحُوۡشُ حُشِرَتۡ ۙ﴿۵﴾ وَ اِذَا الۡبِحَارُ سُجِّرَتۡ ۙ﴿۶﴾ وَ اِذَا النُّفُوۡسُ زُوِّجَتۡ ۙ﴿۷﴾ وَ اِذَا الۡمَوۡءٗدَةُ سُئِلَتۡ ۙ﴿۸﴾ بِاَىِّ ذَنۡۢبٍ قُتِلَتۡ ۚ﴿۹﴾
…..

81:1 When the Sun is shrouded in darkness,
81:2 and when the stars lose their light,
81:3 and when the mountains are made to vanish,
81:4 and when she-camels big with young, about to give birth, are left untended,
81:5 and when all beasts are gathered together,
81:6 and when the seas boil over,
81:7 and when all human beings are coupled [with their deeds],
81:8 and when the girl-child that was buried alive is made to ask
81:9 for what crime she had been slain.
….

Explanation:

The Cosmic Message of Surah At-Takwir: Faith, Reason, and Responsibility

Introduction

The verses of Surah At-Takwir (81:1–9) provide a profound depiction of the cataclysmic events that will unfold on the Day of Judgment. Through vivid and awe-inspiring imagery, these verses describe the upheaval of cosmic and terrestrial realities, leading to an ultimate reckoning. The Quran's literary style in

this passage is matchless, urging reflection on the impermanence of worldly systems and the certainty of divine justice. By employing concise and evocative language, the Quran paints a picture of universal disarray that prepares the human soul for the reality of accountability. This analysis explores the linguistic, scientific, and spiritual dimensions of these verses, illustrating their relevance as both a moral reminder and an invitation to reflect on the nature of existence.

Linguistic insights:

Verse 1: اِذَا الشَّمۡسُ كُوِّرَتۡ

- "كُوِّرَتۡ" (Kuwwirat): Derived from the root ك-و-ر(kāf-wāw-rā), meaning "to roll up," "to fold," or "to wrap." This suggests an action similar to wrapping a turban around one's head.

  Here, it conveys the idea of the sun losing its light or being extinguished.

  - Scientific Implications:

  The verse could symbolize the eventual dimming or collapse of the sun. In modern astronomy, stars like the sun undergo processes like depletion of nuclear fuel, leading to stages such as a red giant or white dwarf.

  It could also allude to an apocalyptic event where the sun's energy output is disrupted, rendering it unable to provide light.

  - Metaphorical Meaning:

  Symbolizes the loss of life's central energy source and the collapse of worldly systems.

Represents the end of an era and the transition to the eternal afterlife.

Verse 2: وَ اِذَا النُّجُوْمُ انْكَدَرَتْ

- "انکدرت" (Inkadarat): From the root ک-د-ر(kāf-dāl-rā), meaning "to scatter," "to fade," or "to lose clarity."

  This suggests the dimming, scattering, or disintegration of stars.

- Scientific Implications:

  This aligns with phenomena such as supernovae, black hole formation, or the disarray of celestial bodies caused by cosmic instability.

  It could also reference the stars' light no longer reaching Earth due to intervening cosmic changes.

- Spiritual Insights:

  Stars have guided humans for navigation and symbolism. Their disappearance implies a loss of direction and stability, urging humanity to recognize the temporal nature of worldly systems.

Verse 3: وَ اِذَا الْجِبَالُ سُيِّرَتْ

- "سُيِّرَتْ" (Suyyirat): From س-ی-ر(sīn-yā-rā), meaning "to set in motion" or "to move."

  Indicates the mountains, often symbols of stability, will lose their grounding and become mobile.

- Scientific Implications:

  Earthquakes or tectonic upheavals could cause mountains to shift. This could also allude to geological transformations

or even the eventual destruction of landforms in a cataclysmic event.

- Spiritual Meaning:

  Mountains symbolize permanence and majesty in the Quran. Their displacement signifies the dissolution of the material world's most stable elements, highlighting the temporary nature of all creation.

Verse 4: وَ اِذَا الۡعِشَارُ عُطِّلَتۡ

- "العِشَار" (Al-ʿIshār): Refers to she-camels in their tenth month of pregnancy, a highly prized possession in Arab culture.
- "عُطِّلَتۡ" (Uʿṭṭilat): Means "to be left idle" or "to be abandoned."
- Cultural Context:

  She-camels were considered extremely valuable. The neglect of such wealth indicates the magnitude of the chaos.

- Spiritual Insight:

  Reflects the human tendency to prioritize survival over material wealth during catastrophic events, underscoring the futility of worldly attachments.

Verse 5: وَ اِذَا الۡوُحُوۡشُ حُشِرَتۡ

- "وُحُوش" (Wuḥūsh): Refers to wild, untamed animals.
- "حُشِرَتۡ" (Ḥushirat): Means "to be gathered" or "to be driven together."
- Scientific and Environmental Context:

Suggests a breakdown of natural ecosystems, driving wild animals from their habitats.

Could allude to mass extinction or unnatural migrations due to environmental disruptions.

- Spiritual Meaning:

  Reflects the universal nature of Judgment Day, impacting all creatures, not just humans.

Verse 6: وَ اِذَا الۡبِحَارُ سُجِّرَتۡ

- "سُجِّرَتۡ" (Sujjirat): From س-ج-ر (sīn-jīm-rā), meaning "to fill," "to boil," or "to set ablaze."
- Scientific Implications:

  This could point to the release of underwater magma, causing oceans to boil.

  Another interpretation is the depletion of oxygen in water bodies, leading to marine death and ecological collapse.

- Symbolic Meaning:

  The oceans, a symbol of life and tranquility, become a source of chaos and destruction, underscoring the all-encompassing nature of the Last Day.

  One interpretation of sajjara (سجّر) is "to fill." This could signify the process by which oceans were filled—possibly through earthquakes, seismic activities, or the impact of celestial bodies—leading to rising and overflowing waters that expanded across terrestrial landscapes.

In the modern era, another pressing phenomenon has emerged: the gradual increase in Earth's temperature due to global warming. This rise is accelerating the melting of glaciers, resulting in a measurable rise in sea levels. Scientists warn that in the next 50 to 100 years, several coastal regions across the globe may be submerged due to this expansion of the oceans.

Furthermore, scientific projections indicate that in the distant future, as the Sun undergoes significant changes, Earth's temperature may increase so dramatically that all surface water could eventually evaporate. This scenario, predicted by astrophysics, reinforces the Qur'anic vision of Earth as a dynamic, evolving planet—shaped, sustained, and ultimately subject to the Creator's will.

Verses 7–8: وَ اِذَا النُّفُوْسُ زُوِّجَتْۚ... بِاَیِّ ذَنْۢبٍ قُتِلَتْ

- "زُوِّجَتْ" (Zuwwijat): Means "to be paired" or "to be brought together."

  Refers to the souls being united with their deeds, partners, or groups for judgment.

- The "موءودة" (Maw'ūdah), or buried alive female infant, represents a grave injustice prevalent in pre-Islamic Arabia.

  The question highlights divine justice, where every soul is held accountable.

Explanation

This passage vividly depicts the apocalyptic transformation of the universe:

1. Cosmic Changes (Verses 1–2): The sun and stars lose their light, symbolizing the unraveling of the heavens.
2. Terrestrial Changes (Verses 3–6): Mountains move, oceans boil, and ecosystems collapse, signifying the Earth's upheaval.
3. Human and Animal Realities (Verses 7–9): Judgment begins, with divine justice addressing the moral failures of humanity.

Spiritual and Moral Lessons

- The verse sequence shifts focus from cosmic to human accountability, underscoring the Quran's moral emphasis.
- The vivid imagery serves to awaken a sense of urgency, encouraging humans to prepare for the afterlife.

Scientific insights:

While not a scientific textbook, the Quran uses vivid imagery to inspire reflection on cosmic realities. This passage aligns with modern understandings of stellar collapse, geological upheaval, and ecological disruptions, reinforcing the Quran's call to ponder creation and divine power.

Thus, the verses (Surah At-Takwir, 81:1–9) encapsulate the Quran's powerful style to merge profound spiritual guidance with striking cosmic imagery. The detailed portrayal of celestial and earthly transformations emphasizes the inevitability of the Day of Judgment, urging humanity to recognize the temporal nature of material possessions and prioritize moral accountability. These verses also highlight the Quran's invitation to explore the universe and reflect on its divine orchestration. While steeped in eschatological themes, the passage resonates with modern scientific insights, bridging the gap between faith and reason. Ultimately, this surah serves as a

powerful reminder of humanity's responsibility to live ethically and prepare for the ultimate meeting with the Creator.

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Surah Infitar, Surah 82

سوره الانفطار، سوره 82

Verses: 1-8

…..

اِذَا السَّمَآءُ انْفَطَرَتْ ۙ﴿۱﴾ وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ ۙ﴿۲﴾ وَ اِذَا الْبِحَارُ فُجِّرَتْ ۙ﴿۳﴾ وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ ۙ﴿۴﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ ؕ﴿۵﴾

يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۙ﴿۶﴾ الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ﴿۷﴾ فِيْۤ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ﴿۸﴾

…..

82:1 When the sky is cleft asunder,
82:2 and when the stars are scattered,
82:3 and when the seas burst beyond their bounds,

82:4 and when the graves are overturned –
82:5 every human being will [at last] comprehend what he has sent ahead and what he has held back [in this world].

82:6 O man! What is it that lures you away from your bountiful Sustainer,
82:7 who has created you, and formed you in accordance with what you are meant to be, and shaped your nature in just proportions,
82:8 having put you together in whatever form He willed [you to have].
……

"اِذَا السَّمَآءُ انْفَطَرَتْ"

When the sky is cleft asunder.

The word "انفطرت" (infiṭarat) derives from the root ف-ط-ر (f-ṭ-r), which means "to split, tear apart, or cleave." It conveys the image of a structured entity breaking open.

This imagery emphasizes a profound rupture in the heavens, symbolizing an event of unparalleled magnitude.

This verse may relate to cosmic phenomena like:

The Expansion of the Universe: The universe is currently expanding, as confirmed by modern cosmology. The reverse of this process—its collapse or disintegration—is a theoretical concept described as the "Big Crunch" or similar scenarios in physics.

Destruction of the Atmosphere: If the Earth's protective atmosphere were to "split apart" due to natural or celestial cataclysms, life would become unsustainable.

"وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ"

When the stars are scattered"

The term "انْتَثَرَتْ" (intatharat) means "to scatter, disperse, or fall apart." It paints a picture of once-coherent entities breaking into chaos.

This word evokes a sense of the loss of order in the heavens.

Scientifically, this could refer to several phenomena:

Stellar Disintegration: Stars have life cycles. Massive stars end in supernovae, scattering their material into space.

Galactic Disruption: Gravitational forces or cosmic collisions could result in the dispersion of stars within galaxies.

Black Hole Influence: The gravitational pull of black holes may scatter surrounding stars or even entire star systems.

وَ اِذَا الْبِحَارُ فُجِّرَتْ"

When the seas are burst forth"

The word "فُجِّرَتْ" (fujjirat) comes from the root ف-ج-ر (f-j-r), meaning "to burst, explode, or gush forth." The term suggests an overwhelming release of water or energy.

This phrase conveys an image of the oceans overflowing or being unleashed uncontrollably.

Scientific Explanation:

Rising Sea Levels: Melting polar ice caps due to global warming could cause oceans to overflow.

Undersea Volcanic Activity: Submarine volcanic eruptions can result in massive water displacement.

Tsunamis or Oceanic Catastrophes: Tectonic shifts could cause large-scale flooding and destruction of land.

Hydrogen Fusion: In extreme scenarios, the separation of water molecules (H_2O) into hydrogen and oxygen might lead to explosive reactions.

"وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ"

When the graves are overturned.

The word "بُعْثِرَتْ" (buʿthirat) means "to be overturned, scattered, or excavated." It indicates a dramatic disruption of burial sites, bringing the hidden contents to light.

This emphasizes the resurrection and accountability on the Day of Judgment, when all buried individuals will be brought forth.

While primarily metaphysical, this description aligns with physical phenomena such as:

Earthquakes: Large-scale seismic activity can overturn graves, bringing what is hidden underground to the surface.

Erosion: Over time, natural processes can expose buried remains.

Symbolism of Resurrection: This verse may metaphorically reference the reawakening of the dead, a phenomenon beyond physical science but central to Islamic eschatology.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ

Every soul will know what it has sent forth and what it left behind.

The phrase "قَدَّمَتْ وَأَخَّرَتْ" (qaddamat wa-akhkharat) refers to deeds performed in life (qaddamat) and their ongoing effects (akhkharat) after one's death.

This highlights the comprehensive nature of divine accountability, where even forgotten actions are brought to light.

This verse emphasizes moral and ethical accountability rather than physical phenomena. However, it may be metaphorically linked to the concept of cause and effect:

Ripple Effect of Actions: Just as energy or matter cannot be destroyed, the effects of human actions (good or bad) can ripple through time, influencing future generations.

The Quran's language not only captures spiritual truths but also inspires contemplation of the natural world, encouraging reflection on its order, precision, and eventual transformation.

……

Surah Infitar, Surah 82

Verses: 6-8

These verses from Surah Al-Infitar (82:6-8) are a profound reminder of God's generosity, creativity, and mastery in creating human beings. They invite reflection on the relationship between humans and their Creator while emphasizing the perfection of creation

يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ

O humankind, what has deceived you concerning your Lord, the Most Generous?

The verb "غَرَّكَ" (gharraka) comes from غ-ر-ر (gh-r-r), meaning "to deceive or delude." It suggests humans may be misled by their complacency or negligence about their dependence on God.

رَبِّكَ ٱلۡكَرِيمِ" (your Lord, the Most Generous): The use of كريم (Kareem) highlights God's generosity, and mercy, implying that

humans should not be deceived by this kindness into forgetting their responsibilities.

This verse is a rhetorical question, asking humans to ponder their negligence despite God's immense kindness and provision. It appeals to the conscience and stirs feelings of humility and gratitude.

الَّذِیْ خَلَقَکَ فَسَوّٰىکَ فَعَدَلَکَ

Who created you, fashioned you, and balanced you.

The word "خَلَقَکَ" (khalaqaka) refers to creation, emphasizing that humans owe their existence entirely to Allah.

"فَسَوّٰىکَ" (fasawwāka) is derived from س-و-ي(s-w-y), meaning "to shape, proportion, or perfect." This indicates God's meticulous design in creating human beings.

"فَعَدَلَکَ" (faʿadalaka): From ع-د-ل(ʿa-d-l), meaning "to balance, adjust, or make upright." This word signifies the harmony and balance in the human form, both physically and spiritually.

This verse aligns with the intricate processes in embryology, genetics, and anatomy that govern human creation and development. The proportioning and balancing reflect the precise organization of cells, tissues, and organs to form a functional human body.

Human Symmetry: The verse hints at the balanced symmetry of the human form, a feature that scientists recognize as key to health and evolutionary advantage.

فِیْٓ اَیِّ صُوْرَةٍ مَّا شَآءَ رَکَّبَکَ

In whatever form He willed, He assembled you.

The phrase "فِیْٓ اَیِّ صُوْرَةٍ" (in whatever form) emphasizes the variety and individuality in human creation.

"رَكَّبَكَ" (rakkabaka): From ر-ك-ب(r-k-b), meaning "to assemble, combine, or put together." This word suggests a deliberate and intricate assembly of the human body, both in its physical and non-physical aspects (mind, soul).

Scientific Explanation:

Genetic Variation: The assembly of humans in "whatever form He willed" aligns with the uniqueness of DNA and genetic coding. Each human being is distinct, with a unique genetic blueprint.

Developmental Biology: The process of embryonic development, from a single zygote to a fully-formed human, demonstrates the assembly of complex systems like the nervous, circulatory, and skeletal systems.

Individual Features: The diversity in human features—height, skin tone, facial structure, and other traits—reflects this divine assembly.

Overall Reflections:

Divine Generosity and Accountability:

The opening verse reminds humanity of God's generosity and asks why they allow themselves to be deceived or distracted from recognizing His greatness. It appeals to the human sense of accountability.

Meticulous Creation:

The second verse emphasizes the precision and care with which God created humans, highlighting the harmony in physical form and the balance in human existence. It subtly points to the miracle of creation that science continues to explore.

Individuality and Diversity:

The third verse underscores the uniqueness of every human being, reminding us of Allah's infinite wisdom and power in creating each person according to His will.

These verses encourage gratitude, humility, and a sense of purpose. They bridge spiritual insights with scientific understanding, inviting humans to marvel at their creation and to recognize their Creator.

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Surah al-Inshaqaq, Surah 84

سوره الا انشقاق (84)

آیات: 1-5

اِذَا السَّمَآءُ انْشَقَّتْ ۙ﴿۱﴾
وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْ ۙ﴿۲﴾
وَ اِذَا الْاَرْضُ مُدَّتْ ۙ﴿۳﴾
وَ اَلْقَتْ مَا فِيْهَا وَ تَخَلَّتْ ۙ﴿۴﴾
وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْ ۟﴿۵﴾

…

84:1 When the sky is split asunder,
84:2 obeying its Sustainer, as in truth it must,
84:3 and when the earth is leveled,
84:4 and casts forth whatever is in it, and becomes utterly void,
84:5 obeying its Sustainer, as in truth it must -

Explanation:

These opening verses of Surah al-Inshiqāq (84:1–5) appear to describe the cataclysmic transformations that will occur near the end of the world, marking the onset of the Final Hour. The language employed—particularly the splitting of the sky (inshaqqat al-samāʾ) and the stretching or leveling of the earth (muddat al-arḍ)—suggests events of cosmic upheaval. However, the exact nature and mechanism of these transformations remain beyond the scope of current human knowledge and scientific understanding. It is possible that future developments in cosmology and geophysics may provide more clarity, but for now, these remain within the domain of divine mystery and metaphysical reality.

The verse describing the sky "splitting apart" (idhā al-samāʾu inshaqqat) could refer to a complete disruption of the current structure of the universe—a cosmic unraveling. It may also metaphorically or physically imply breaches or ruptures in Earth's atmospheric envelope. This could involve changes such as the breakdown of the protective layers of the atmosphere or celestial instability, though such interpretations are speculative.

As for the earth "casting out what is within it and becoming empty" (alqat mā fīhā wa takhallat), several meanings can be inferred. On a natural level, this might refer to the large-scale extraction or eruption of Earth's internal contents, such as minerals, molten material, or even human remains. The image evokes the idea of a planet expelling its inner resources—possibly pointing to human overexploitation of natural deposits

or eschatological events where the earth reveals all that it had concealed.

Repeated in both the celestial and terrestrial transformations is the phrase "wa adhina li-rabbiha wa huqqat", which emphasizes that both heaven and earth respond in submission to the command of their Lord, as is right and befitting of them. This underscores the Qur'anic vision of the natural world not as inert matter but as a responsive creation, fully obedient to the divine will. It also serves to remind humanity of its own moral responsibility to align with that divine order, for unlike the heavens and the earth, human beings may choose to obey—and are therefore held accountable.
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آيات 16-19
فَلَآ أُقۡسِمُ بِالشَّفَقِ ﴿١٦﴾
وَ الَّيۡلِ وَ مَا وَسَقَ ﴿١٧﴾
وَ الۡقَمَرِ اِذَا اتَّسَقَ ﴿١٨﴾
لَتَرۡكَبُنَّ طَبَقًا عَنۡ طَبَقٍ ﴿١٩﴾
-..
But nay! I call to witness the sunset's (fleeting) afterglow, (17) and the night, and what it (step by step) unfolds, (18) and the moon, as it grows to its fullness: (19) (even thus, O humankin,) are you bound to move; onward from stage to stage.
…….

Explanation:
These verses (84:16–19) call to witness four cosmic and existential phenomena: the twilight (شفق), the night and what it enfolds, and the full moon. Each of these serves as a symbolic backdrop for a declaration about the human condition—particularly the progression and transformation of the human being through stages (طَبَقًا عَنۡ طَبَقٍ).

The "shafaq" (twilight) refers to the reddish glow seen after sunset, marking the end of the day and the onset of night. This phenomenon serves as a threshold between light and darkness, symbolizing transition, impermanence, and the inevitability of change. It underscores the theme of movement from one phase to another—a central idea in the verse.

The night, and specifically what it "gathers in" or "envelops" (وَسَقَ), refers to the natural rhythm of retreat, rest, and concealment. The Arabic word wasaqa implies the act of gathering scattered things into one place. As night falls, living beings—humans, birds, and other creatures—return to their shelters. This natural rhythm stands in contrast to the scattering of daytime, and thus night becomes a metaphor for integration, reflection, and repose. It marks not merely a temporal shift, but a psychological and metaphysical turning inward.

The full moon (الْقَمَرِ اِذَا اتَّسَقَ), a symbol of completeness and culmination, represents the culmination of cycles in both nature and human life. The moon's phases are emblematic of time, transformation, and the inevitability of cosmic order. Its fullness is a moment of perfection in its orbital cycle, mirroring the idea of human life reaching its various peaks.

After swearing by these cosmic signs, the Qur'an declares:
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ — "Indeed, you shall surely ascend stage after stage."
The verb latarkabunna suggests a continual riding or traversing, while ṭabaqan 'an ṭabaq implies a succession of layered stages or levels. The metaphor strongly implies progression, transformation, and ascension through different phases of being. This can be interpreted on multiple planes:

Intellectual and spiritual evolution: Humanity's journey through various stages of knowledge, consciousness, and awareness. As history unfolds, human beings advance in understanding—of

themselves, the cosmos, and the divine. The modern scientific enterprise, exploration of the universe, and existential reflections all form part of this layered ascent.

Technological and cosmic conquest: A possible allusion is to humanity's expansion into space. The reference to the moon resonates with the modern era's ventures into space—landing on the moon, exploring planets, and launching probes into distant galaxies. These are not merely physical achievements but also symbolic of human ambition to ascend beyond earthly confines.

Biographical and existential phases: The human individual passes through sequential phases—embryonic life, infancy, childhood, youth, adulthood, old age, and finally death and resurrection. Each of these is a "layer" of experience, test, and transformation.

Moral and psychological trials: Human beings undergo fluctuating states of ease and hardship, joy and sorrow, health and illness. These emotional and moral states form stages in one's personal journey of growth and refinement.

The Qur'anic passage ultimately reminds the reader that human life, both collectively and individually, is not static but defined by constant transformation. These transformations—like the phases of the moon and the alternation of day and night—are inscribed in the very fabric of the universe. In this vision, humanity is part of a larger cosmic order where ascent through layers is both a natural destiny and a divine design.
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The Meaning of Buruj

Surah al-Buruj

سوره البروج 85

آیت: 1
وَ السَّمَآءِ ذَاتِ الۡبُرُوۡجِ ۙ﴿۱﴾
……..

“By the sky, containing bright heavenly bodies!” 85:1)
……..

Explanation

In the verse (85:1), the Qur’an calls to witness the sky "possessing al-buruj" (وَالسَّمَاءِ ذَاتِ الْبُرُوجِ), a term rooted in the Arabic trilateral ب-ر-ج, which conveys meanings of elevation, prominence, and conspicuousness. Within this exegetical framework, al-buruj refers specifically to luminous celestial objects—stars, planets, or radiant astral bodies—distinguished by their visibility and brilliance in the night sky. This interpretation underscores the Qur’anic appeal to the majesty and structured beauty of the cosmic domain, drawing attention to the striking and awe-inspiring presence of stellar phenomena.

Classical exegetes such as al-Ṭabarī, Fakhr al-Dīn al-Rāzī, Ibn Kathīr, and others support this reading, equating buruj with nujūm (stars), due to their manifest appearance (ẓuhūr) and radiant display. For instance, al-Ḥasan, Mujāhid, Qatādah, and

al-Ḍaḥḥāk interpret buruj as visible stars; while Ibn ʿAbbās links the term to the stars' act of tabarruj—manifesting their light and visibility. Thus, the verse invites contemplation on the celestial order, pointing to the heavens filled with bright, visible stellar bodies as a testimony to divine majesty and cosmological order.

Some references:

عظام الكواكب سميت بروجاً لظهورها، اسما ذات النجوم۔ وغيرہا۔ (طبرى، رازى وغيره)
أصل البرج الظهور، سميت بذلك لظهورها ۔
قال الحسن، ومجاهد، وقتادة، والضحاك: هي النجوم، والمعنى: والسماء ذات النجوم (طبرى، ابنِ كثير، شوكانى، وغيره)
قال ابن عباس: { البروج } : النجوم، لأنها تتبرج بنورها، والتبرج: التظاهر والتبدي (ابن عطيه)

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The Meaning of ṣulb and tarāʾib:

Surah al-Tariq, Surah 86
سوره الطارق (سوره 86)

آیات: 5-7

.....

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ۖ ﴿٥﴾
خُلِقَ مِن مَّآءٖ دَافِقٖ ۙ ﴿٦﴾
يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَ ٱلتَّرَآئِبِ ۖ ﴿٧﴾

.....

Let man, then, observe out of what he has been created: he has been created out of a liquid thick/viscous (or liquid poured out) issuing from between the sulb and taraib.

.

Let man, then, observe/ponder/reflect out of what he has been created: he has been created out of a thick/viscous liquid (or liquid poured out). It is issued (as a result) of the conjunction of the sexual area of the man and the sexual area of the woman.

.....

Explanation:

Linguistic Insights:

1. فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ

The verb "فَلۡيَنظُرِ" comes from the root نظر (n-ẓ-r), which means to look, observe, reflect, or consider. The use of "لِيَنظُرِ" implies

a deliberate, reflective observation, urging man to deeply contemplate his creation.

The word "مِمَّ" is a preposition + pronoun meaning "from what" or "from that which". It invites humans to reflect on their origins.

The word "خُلِقَ" means "was created" of "has been created", and it's in the passive form, emphasizing that human beings were created by a higher power (i.e., God).

2. خُلِقَ مِنۡ مَّآءٍ دَافِقٍ

The term "دَافِقٍ" comes from the root دفق (d-f-q), it has several meanings; the details will come below.

3. يَّخۡرُجُ مِنۡۢ بَيۡنِ الصُّلۡبِ وَ التَّرَآئِبِ

The verb "يَّخۡرُجُ" is from the root خروج(kh-r-j), meaning to exit or emerge.

"مِنۡۢ بَيۡنِ" means "from between".

"الصُّلۡبِ وَ التَّرَآئِبِ": The word "صُّلۡب" refers to the "backbone", and "التَّرَآئِبِ" has several meanings as noted by language and tafsir experts. The details will follow.

The word ṣulb (صُلب) literally signifies hardness or rigidity. Due to this connotation of firmness, the spine or the backbone is also termed ṣulb. Grammatically, ṣulb is singular; its plural is aṣlāb.

As for the word tarā'ib (تَرَائِب), it is the plural of tarībah. This term has been explained in several ways in the exegetical tradition. For instance, in Tafsīr Ibn Kathīr, the following meanings are mentioned:

"Tarībah refers to the upper chest area where necklaces rest. It has also been said to denote the region from the shoulders down to the chest, the area below the throat, the portion

above the breasts, the four lower ribs, the space between the breasts, the area between the legs, and even the region between the two eyes. It can also denote the core of the heart, or the region between the chest and abdomen."

…….

Explanation:

"Mā'iʿ dāffiq" literally means a poured-out fluid (that is, water that flows or is made to fall). What does it mean? One interpretation also renders it as a thick fluid. But what exactly is meant by this term? Among the commentators (mufassirīn), there are several opinions on its meaning.

Based on its etymology, one view is that it refers to the male reproductive fluid. In this case, dāffiq would either imply that it is emitted with force, or that it is deposited into the womb.

Dāffiq in the sense of thick/viscous: as noted above, one meaning of dāffiq is thick, dense, viscous, etc. As per the meaning, the term may be taken to refer to the combined reproductive substances of both male and female, formed from the combination (murakkab, imtizāj) of the two. In this case, dāffiq points to the thick, viscous nature of the reproductive mixture formed by the union of male and female fluids. This would refer to the combined fluid that is produced when the reproductive discharges of man and woman intermingle within the womb. So, it would mean intermingled fluid.

Thus, with regard to this verse, commentators have expressed multiple views. Among them, perhaps one of the most contextually appropriate is the interpretation presented by Maurice Bucaille, with the assistance of Dr. A. K. Giraud. According to their rendering:

"(Man) was fashioned from a liquid poured out. It is issued (as a result) of the conjunction of the sexual area of the man and the sexual area of the woman." (The Bible. Quran and Science)

That is, "The human being is created from a fluid that is poured forth—discharged as a result of the conjunction of the sexual region of the man and the sexual region of the woman."

In this context, ṣulb (صُلب) refers to the male sexual region or reproductive organs, and tarāʾib (تَرَائِب) refers to the female sexual region or reproductive organs.

It is important to note that the word ṣulb is used in the singular, whereas tarāʾib appears in the plural form. Also noteworthy is that among the interpretations listed by Ibn Kathīr for tarāʾib is the area between the thighs/legs, further supporting the understanding that it refers to the female genital region.

Here, the choice of terms is not arbitrary but deliberate and layered in meaning. The use of the singular 'ṣulb' and the plural 'tarāʾib' is linguistically striking and invites contemplation.

The understanding of tarāʾib as "the area between the thighs or legs" further reinforces the interpretation that it refers to the intimate anatomical region of the woman.

The verse is not anatomical; it is a linguistic and rhetorical marvel. The Qur'an does not want to describe human creation in clinical terms, but in a way that stirs humility and awe. By using evocative and layered language, it calls human beings to reflect on their lowly yet miraculous origin, and thereby recognize the creative power and wisdom of God.

Metaphorical interpretation:

It is also possible that the phrase "between the ṣulb and the tarāʾib" is being used here figuratively or metaphorically. For example, ʿAllāma al-Ālūsī writes:

"وقيل لو جعل ما (بين الصلب والترائب) كناية عن البدن كله لم يبعد وكأن تخصيصهما بالذكر لما أنهما كالوعاء للقلب الذي هو المضغة العظمى فيه وأمر هذه الكناية على ما حكى مكي عن ابن عباس في الترائب أظهر------"

(His explanation of this verse)

"It has been said that if the expression 'between the ṣulb and the tarāʾib' were taken as a metaphor for the whole body, it would not be far-fetched. The reason for mentioning these two specifically may be because they serve as a vessel for the heart, which is the central organ of the body. This interpretation of metaphor is what al-Makkī also reported from Ibn ʿAbbās regarding the term 'tarāʾib.'"

(Rūḥ al-Maʿānī, commentary on the relevant verse)

This is remarkable. The interpretation of the verse as a metaphor is fully plausible and exactly in accordance with the matchless style of the Quran.

Euphemism:

The kinaya or metaphor employed in these verses can be explained in terms of what is called euphemism (taʿrīḍ), a rhetorical strategy in which a delicate or intimate matter is expressed through indirect or allusive language, rather than stated explicitly.

Thus, these terms may, with full linguistic validity, be considered as a euphemism referring to the reproductive organs of both male and female.

This is an elevated mode of expression, characterized by both dignity and literary excellence. Rather than naming the reproductive organs or processes directly, the Qur'an communicates these truths through concise, metaphorical, and high-register language, preserving both modesty and majesty in its discourse.

ṣulb and tarāʾib of man, and ṣulb and tarāʾib of woman:

According to experts, it is possible that both ṣulb and tarāʾib refer to each of the male and the female, that is, the ṣulb and tarāʾib of the man, and the ṣulb and tarāʾib of the woman.

If ṣulb and tarāʾib are understood as a kināyah (a figurative or euphemistic expression) for the whole human body, and if both terms are applied to both male and female, then the Qur'anic description carries deep metaphorical, existential, and spiritual implications. A human is a product of two "fluids", one from man and the other from woman.

Taking ṣulb and tarāʾib as a figure of speech for the entire person (body and identity) means that human creation is not being reduced to a mere biological event, but rather symbolically traced to the totality of human origin. It points to the profound reality that each human being originates from two complete living beings, male and female, each of whom contributes their whole embodied self to the mystery of creation.

Moreover, the word ṣulb, signifying hardness or firmness, may symbolize strength, resolve, and structure, while tarāʾib, may signify sensitivity, emotion, and subtlety. Taken metaphorically, the verse could be seen as alluding to the fact that human life arises from the harmonious union of strength and tenderness, or of structural and emotional dimensions, physically and spiritually.

The use of such indirect expression is a hallmark of Qur'anic eloquence. It is not evasion, but deliberate elevation. Instead of plainly naming reproductive organs or processes, the Qur'an alludes to them in a way that preserves modesty, dignity, and contemplative depth. This style invites reflection rather than provocation, and reverence rather than reduction.

By not specifying anatomical details and instead employing a metaphor, the verse transcends time and culture, remaining accessible to audiences from pre-scientific to post-scientific eras. Its truth is existential rather than technical, speaking to every human being's awareness of their humble, dependent, and yet wondrous origin.

The greater implication of such metaphorical language is theological and spiritual. The verse invites the reader to contemplate how a humble fluid, seemingly lowly and insignificant, becomes the origin of a conscious, intelligent, moral being. It is this transformation, from fluid to person, that becomes a sign (āyah) of Divine power, intention, and wisdom.

……..

آیات: 11، 12

……

وَ السَّمَآءِ ذَاتِ الرَّجۡعِ ﴿۱۱﴾

وَ الۡاَرۡضِ ذَاتِ الصَّدۡعِ ﴿۱۲﴾

….

Consider the sky with its recurring rain, and the earth, which cracks open (to bring forth vegetation).

……

Explanation:

The Qur'anic expression "al-samā' dhāt al-rajʿ" (the sky possessing rajʿ) employs the word rajʿ, derived from the root r-j-ʿ, which denotes returning or sending back. In the context of pre-Islamic Arabic usage and the Qur'anic imagery, this term was commonly associated with rainfall, because rain is understood as the returning of water that originally rose from the earth's surface in the form of vapor. This vapor condenses in the sky to form clouds and then descends once more as rain.

Thus, the sky is metaphorically described as "returning" what was once lifted from the earth, emphasizing the cyclical process of evaporation and precipitation. The verse, then, calls attention to the sky's role in maintaining this life-sustaining hydrological cycle.

The term "sky" (السَّمَاء) here clearly refers to the atmospheric expanse above our heads—the aerial domain in which clouds form and move, and from which rainfall descends. This is the sky responsible for weather phenomena, including the hydrological processes that sustain life on Earth.

The next verse, "wal-arḍ dhāt al-ṣadʿ" (the earth possessing ṣadʿ), invokes the image of the earth's surface cracking open. The term ṣadʿ means to split or to cleave. This refers to the natural process whereby the earth, having absorbed the rainwater, brings forth various forms of vegetation. These plants break through the soil as they emerge, causing fissures or openings in the ground. The Qur'an thus highlights the earth's productive power—its ability to nurture and grow life as a result of the interaction between soil and water.

Together, these descriptions point to a remarkable natural harmony: the sky, through the repeated act of sending rain, and the earth, through the act of absorbing and yielding plant life, both serve as signs of a dynamic, interdependent natural system. Implicitly, the verses draw the human observer's attention to the phenomenon now scientifically understood as the water cycle—specifically, the stages of evaporation (tabkhīr), condensation (takthīf), and precipitation, followed by plant germination and growth.

The verses, therefore, not only affirm divine power and wisdom in creating and sustaining life, but also offer a subtle yet profound reference to natural processes in a form accessible to early audiences, while remaining deeply relevant in light of modern scientific understanding. These verses invite

contemplation of the heavens above and the earth below, urging human beings to reflect on the signs of life, renewal, and divine order embedded in the cosmos.
These verses have been interpreted in multiple ways across various exegetical traditions, each offering distinct emphases based on linguistic, theological, or cosmological insights. The interpretation presented here focuses on the observable natural processes of rainfall and plant emergence, aligning with both the linguistic roots of the terms and the natural phenomena they evoke. Ultimately, God knows best (wallāhu aʿlam).

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Surah al-A'ala, Surah 87

سوره الاعلی (سوره 87)

آیات: 1-3
سَبِّحِ اسْمَ رَبِّکَ الْأَعْلَی ﴿۱﴾
الَّذِیْ خَلَقَ فَسَوّٰی ﴿۲﴾
وَ الَّذِیْ قَدَّرَ فَہَدٰی ﴿۳﴾
.....
87:1 Extol the limitless glory of your Sustainer's name, Who is the Most High,
87:2 Who created (everything), and formed it in accordance with what it is meant to be,
87:3 and, who established a measure (for everything) and guided (it accordingly).

Linguistic Insights:

1. سَبِّحِ اسْمَ رَبِّکَ الْأَعْلَى
    - "سَبِّحِ" is derived from the root س-ب-ح(s-b-ḥ), meaning "to glorify" or "to praise." The imperative form سَبِّحis a command to praise and exalt the name of God.
    - "الْأَعْلَى" means "the Most High." It refers to God's transcendence and His superiority over all creation.
2. الَّذِیْ خَلَقَ فَسَوّٰى
    - "خَلَقَ" means "He created," referring to God as the Creator of all things.
    - "فَسَوّٰى" comes from the root س و ی(s-w-y), meaning "to make proportional" or "to balance." It signifies the precision and harmony in creation, where everything is created in perfect proportion and order in accordance with its purpose and function.
3. وَ الَّذِیْ قَدَّرَ فَهَدٰى
    - "قَدَّرَ" means "He determined", "He ordained", "He set/established a measure", or "He set/established a course of life" referring to God's absolute control over all aspects of creation and the destinies of all things.
    - "فَهَدٰى" means "and He guided," indicating that God not only determines the course of creation but also provides guidance and direction to everything He has created accordingly.

Explanation:

Verse 1:

In the opening verse, the command "Glorify the Name of your Lord, the Most High" employs the imperative verb sabbih, derived from the triliteral root sīn-bā-ḥā (س-ب-ح). The noun form sabḥ originally denotes swift movement through water or air. In the Qur'anic context, this root appears in various semantic fields, connoting dynamic movement and activity. For instance, in the verse "each is gliding in its orbit" (wa-kullun fī falakin yasbaḥūn, al-Anbiyāʾ 33), it refers to the continuous celestial motion of heavenly bodies such as the sun and the moon. In "by those that swim swiftly" (wa-sābiḥāti sabḥan, al-Nāziʿāt 3), it evokes the image of galloping horses, while in "you have by day prolonged occupation" (inna laka fī al-nahāri sabḥan ṭawīlan, al-Muzzammil 7), it refers metaphorically to the struggle and engagement of human activity during daytime. Beyond these physical senses, the term tasbīḥ in theological usage signifies the exaltation of God above all deficiency, imperfection, or limitation, and involves the verbal and spiritual acknowledgment of His absolute transcendence.

Verses 2,3:

In the following verses, the Qur'an articulates four profound terms to describe the stages of bringing a thing into being, encapsulating the Divine Grand Design in a succinct yet deeply comprehensive expression. These four words are: creation (khalq), proportioning (taswiyah), measuring (taqdīr), and guidance (hudā).

Creation (khalq) refers to God's act of originating all things in accordance with His infinite wisdom. It encompasses the divine planning, the bringing into existence of the raw material of creation, and the actualization of that material into a distinct form. This creative act is executed in a manner befitting the glory of His All-Knowing, All-Powerful Being, whose will is unbound and whose knowledge is perfect.

Proportioning (taswiyah) refers to the act of forming each creation in exact accordance with the purpose for which it was created. It involves crafting things in optimal form, with balance, harmony, and fitness for function. The root word sawāʾ denotes equality and symmetry, conveying the idea that everything is shaped with precise measurement, structural balance, and internal coherence.

Measuring (taqdīr) denotes the assigning of a specific state, quantity, or quality to each created thing. This refers to the divine allocation of roles, characteristics, and conditions suited to every being. Nothing exists randomly; rather, everything is designed to be in perfect correspondence with its environment. For example, birds are fashioned to glide through air, beasts to walk the earth, and fish to move through water. The fish is created with the innate structure to swim, and water is created to sustain its locomotion. Birds are endowed with the anatomy to fly, and the atmosphere is designed to enable their flight. This coordination and mutual suitability across all realms of existence reflect the deep coherence of God's cosmic design. In its broader sense, taqdīr signifies the comprehensive architectural plan of the cosmos — the Grand Design that governs both form and function.

Guidance (hudā), in this context, refers to the direction granted by God to each creature so that it may fulfill the path and purpose intended for it. This includes the instinctual and natural guidance embedded in the fitrah (innate disposition) of all beings. It is this embedded guidance that enables birds to fly instinctively, fish to swim efficiently, and bees to find their way back to their hives no matter how far they travel. A striking illustration of this is seen in migratory birds, which traverse thousands of kilometers across oceans and continents yet return unerringly to their original habitats. This phenomenon, observable in many aspects of the natural world, points to a divine source of guidance that operates without human

intervention. Thus, it is God alone who brings things into being, gives them optimal structure, determines their path, and guides them to fulfill their purpose.

Together, these four dimensions — creation, proportioning, measuring, and guidance — represent the essential components of God's comprehensive blueprint for all existence. Each term conveys a distinct yet interrelated aspect of how life is originated, ordered, and directed. Their layered meanings suggest a profound theology of creation that resists reductionism. In just four succinct expressions, the Qur'an outlines the metaphysical framework of life and the universe — a testimony to its linguistic precision and theological depth.

God's Grand Design

In the context of creation, four key terms are used: Creation (تخليق), Proportioning (تسويہ), Destiny (تقدير), and Guidance (ہدايت). Each of these words holds profound significance and contributes to the conceptualization of the natural world and divine order as understood in Islamic theology. Below is an academic elaboration of these concepts, exploring their deeper and broader meanings:

1. Creation (تخليق):

The term "Creation" (تخليق) refers to God's act of bringing something into existence from a state of non-existence. Creation involves two primary aspects: the blueprint and the substance. This process of creation is not merely the manufacturing of objects but also encompasses the infusion of purpose, order, and function. The creation of the universe, with its countless phenomena and intricate mechanisms, can be understood as the manifestation of divine creative will. The diversity of creation—ranging from the subatomic particles to the galaxies—is a reflection of the Creator's power, and each

part of creation fulfills its designated role in the grand cosmic order.

2. Proportioning (تسویہ):

The word "Proportioning" (تسویہ) refers to the act of shaping and perfecting the created entity in accordance with its intended purpose. This concept underscores the precision and balance inherent in the structure of everything God has created. For instance, the human body is proportioned to enable it to perform various functions such as walking, seeing, and thinking. Similarly, in nature, the proportioning of species to their environments ensures their survival, such as how birds are made to fly and how aquatic animals are designed to live in water. This precision in creation speaks to the harmonious order of the universe and the intricate balance maintained within ecosystems. Each creature, element, and force in the natural world has been placed in a state of perfect alignment, functioning optimally within its environment.

3. Destiny (تقدیر):

Destiny (تقدیر) refers to the concept of divine preordainment, setting a measure, or determining the nature of things, whereby God has determined the course and fate of every entity and event. This divine decree applies to both the quantity (measure) and quality (nature) of all things. The destiny of a living being, for example, is set by God in terms of its lifespan, needs, and eventual end. There is no deviation from the divine plan—each entity follows the path that has been charted for it. In the natural world, we see destiny in action through the cycles of nature, the interconnectedness of ecosystems, and the processes of birth, growth, and decay. Everything in creation operates according to a specific measure, and each element is inextricably linked to the others in a causal chain ordained by God. For instance, the compatibility of birds with the air, animals with the land, and fish with water is not random but part of a divine plan ensuring that each species thrives in its

appropriate environment. In modern terms, taqdir may be understood in the sense of a sort of programming God has ordained for all things. Everything has a purpose of its existence.

4. Guidance (ہدایت):

Guidance (ہدایت) refers to the divine direction provided to every created being, directing it towards its purpose and ensuring its survival. The initial form of guidance is the instinctual guidance that God has embedded in the nature of all creatures, enabling them to perform the tasks necessary for their survival. This innate guidance governs the behaviors and actions of animals, plants, and other elements of nature. For instance, migratory birds instinctively know how to navigate vast distances without losing their way. The bees, after traveling miles away from their hives, can find their way back with remarkable precision. Similarly, creatures such as fish are naturally inclined to thrive in water, birds to soar in the air, and humans to develop intellect and consciousness. The guidance of creatures is thus intrinsically tied to their instinctual knowledge, which governs how they interact with their environment. Furthermore, human beings receive additional guidance through divine revelation, which offers both spiritual and practical guidance in their lives.

Divine Creation and the Natural World:

These four principles—Creation, Proportioning, Destiny, and Guidance—are important aspects of the Islamic concept of creation. God's creative power is not limited to the mere origin of things but extends to their precise design, their predestined roles, and the guidance provided to them to fulfill their purpose. The natural world, when viewed through this lens, is seen not as a random sequence of events but as a harmonious system established by divine wisdom.

For example, consider the creation of a bird. As per God's design, it has been created with the capacity (تخلیق) to fly, its body has been formed to be proportional (تسویہ) for flight, its

existence has been preordained (تقدیر) to thrive in the air, and it has been given the instinctual guidance (ہدایت) to migrate during seasonal changes. This process encapsulates the complete manifestation of God's will, from the creation of the bird to its functional perfection, its destined role in the ecosystem, and the guidance that ensures it fulfills its purpose.

In conclusion, these four terms—Creation, Proportioning, Destiny, and Guidance—are not isolated processes but interconnected aspects of the divine plan. They reflect God's absolute control over the universe, His profound wisdom in shaping the natural world, and His mercy in guiding all creatures, human and non-human, towards the fulfillment of their respective roles. This comprehensive view of creation invites a deep appreciation for the order, balance, and intelligence embedded in every aspect of the natural world.

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سوره الغاشیہ (سوره نمبر 88)

آیات: 17-22
اَفَلَا یَنۡظُرُوۡنَ اِلَی الۡاِبِلِ کَیۡفَ خُلِقَتۡ ﴿۱۷﴾
وَ اِلَی السَّمَآءِ کَیۡفَ رُفِعَتۡ ﴿۱۸﴾
وَ اِلَی الۡجِبَالِ کَیۡفَ نُصِبَتۡ ﴿۱۹﴾
وَ اِلَی الۡاَرۡضِ کَیۡفَ سُطِحَتۡ ﴿۲۰﴾
فَذَکِّرۡ ؕ اِنَّمَاۤ اَنۡتَ مُذَکِّرٌ ﴿۲۱﴾
لَسۡتَ عَلَیۡہِمۡ بِمُصَیۡطِرٍ ﴿۲۲﴾

88:17 Do, then, they not look at the camels (or clouds), (and observe) how they have been created.
88:18 And at the cosmic expanse, how it is raised aloft.
88:19 And at the mountains, how firmly they are reared.
88:20 And at the earth, how it is spread out.
88:21 And so, (O Messenger,) exhort them; for you are one (whose task is) to exhort,
88:22 You have not been sent as one to compel them (to believe).
…..

Explanation:

Reflection, not mere observation:
The phrase "Do they not look" (أَفَلَا يَنظُرُونَ) is not intended to denote superficial or casual looking. Rather, as explained by scholars such as Imam al-Rāghib al-Asfahānī, the verb "naẓara" in Arabic carries the connotation of deep observation, critical reflection, and thoughtful discernment. It can also imply the kind of knowledge attained through investigation. In this

context, it is not simply an invitation to see, but a directive to contemplate the design and function of the universe.

Camels as a Sign (Verse 17):
The mention of camels (الإبل) is striking due to their central role in Arab life at the time. They served as transportation, a source of food and milk, and were highly valued in desert economies. Some exegetes have suggested an alternate reading, interpreting "ibil" as clouds, based on classical linguistic references. If that interpretation is considered valid, it presents a rhetorical parallel between the slow, majestic movement of clouds and camels.

Regardless, the verse invites reflection on how this creature is formed, its unique physiological features—such as its ability to endure hunger and thirst, traverse vast deserts, and carry heavy loads—which all point toward the intentional design and purposefulness behind its creation.

The Elevated Sky (Verse 18):
The term al-samā' (السَّمَاءِ) derives from the root s-m-w which conveys the meaning of elevation and loftiness. It refers to the cosmic expanse above us. The verb rufiʿat (رُفِعَتْ) means "was raised," denoting both physical height and grandeur. From a Quranic worldview, the vast, organized, and elevated structure of the heavens is a manifest sign of Divine order.

Modern astronomy further unveils the intricate structure of galaxies, stars, and planetary systems, all governed by precise laws. The reference to the sky being "raised" may also allude to the expanding nature of the universe, a concept modern cosmology has confirmed, though the verse does not explicitly state this.

The Mountains (Verse 19):
The phrase "how they are erected" (كَيْفَ نُصِبَتْ) uses the verb nuṣibat, from the root n-ṣ-b, implying something fixed, rooted,

and erected upright. The mountains are highlighted not merely for their majestic appearance, but for their geological importance—their stabilizing role in the earth's crust, as known today. The verse draws attention to the massiveness, rootedness, and visual dominance of mountains as signs of Divine power.

The Earth (Verse 20):
The expression "how it is spread out" (كَيْفَ سُطِحَتْ) employs the verb suṭiḥat, from the root s-ṭ-ḥ, meaning to be spread out. It refers to the earth's livable, traversable surface—the plains, fields, and inhabitable land. It emphasizes the accessibility and functional layout of the land for human activity, cultivation, and settlement.

Here, the contrast with the previous verse is clear: while mountains are firm and rooted, the earth is broad and accommodating—together forming a balance essential for terrestrial life. This also shows the word earth here is not in the sense of the planet as a whole, but in the sense of plains as it is used in contrast with the mountains.

The Role of the Messenger (Verses 21–22):
After calling to deep reflection, the passage shifts to a message for the Prophet ﷺ:
"And so, (O Messenger,) exhort them; for you are one (whose task is) to exhort."
This verse establishes the limits of prophetic responsibility. The Prophet is a warner and exhorter, not a compeller or enforcer. Guidance must be accepted freely and consciously.

The next verse reiterates this principle:
"You are not over them a controller" (لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ) —You have not been sent as one to compel them (to believe). Compulsion in matters of faith is not permitted. The truth must be presented with wisdom, and hearts must turn to it willingly.

This affirms a foundational Islamic ethic of freedom of belief and rational persuasion.

Thematic Summary:
These verses present a cosmic panorama, inviting humans to reflect on the creation of camels (or clouds), the elevated heavens, the immovable mountains, and the earth's expansiveness. The intent is to awaken a recognition of Divine authorship in the natural world. These signs serve as arguments for God's existence and His power, yet the responsibility of the Prophet remains limited to conveying the message, not enforcing belief. Faith must emerge from reflection, choice, and conviction, not coercion.

This passage powerfully integrates natural theology, ethical preaching, and prophetic methodology, reflecting the Quran's profound appeal to both reason and conscience.

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Surah al-Balad, Surah 90

سوره البلد (سوره نمبر 90)

آیات 8-10
اَلَمۡ نَجۡعَلۡ لَّہٗ عَیۡنَیۡنِ ۙ﴿۸﴾
وَ لِسَانًا وَّ شَفَتَیۡنِ ۙ﴿۹﴾
وَ ہَدَیۡنٰہُ النَّجۡدَیۡنِ ﴿۱۰﴾

90:8 Have We not granted him two eyes,
90:9 and a tongue, and two lips,
90:10 and shown him the two highways (of good and evil).

Explanation:

1. The Gift of Perception and Communication

These verses enumerate some of the most essential human faculties: sight, speech, and expression, vital for both physical survival and spiritual/moral awareness.

Two Eyes:

The eyes symbolize not only physical sight but also insight—the ability to distinguish truth from falsehood. Modern science highlights the eye's complexity and its role in perceiving depth, color, motion, and light. The eye is also symbolic of intellectual awareness and reflection.

A Tongue and Two Lips:

The tongue facilitates both taste and speech. In Arabic, lisān refers to the physical tongue as well as language—the tool of human expression and communication.

The lips are essential for articulation. They help pronounce sounds, retain moisture, and maintain the dignity of the human face. If lips were absent, speech would be impaired, and essential human functions like eating and drinking would be deeply affected.

Together, tongue and lips are central to the conveyance of knowledge, ideas, and moral values—making them instruments of both good and evil, depending on how they are used.

2. The Two Elevated Paths — "النَّجْدَيْنِ"

The word najjdayn comes from n-j-d, meaning "elevation" or "eminence." Figuratively, it refers here to the two distinct moral paths placed before every human being: good and evil, truth and falsehood, virtue and vice.

The verse suggests that God has instilled within the human being:

- A fitrah (innate moral disposition) that recognizes right from wrong,
- Intellectual faculties (aql) to reason and reflect,
- And externally, the guidance of revelation and prophets, which further clarifies these moral choices.

Thus, humans are not left unguided. They are equipped both internally and externally to discern and choose the right path.

3. Moral Freedom and Accountability

The verse emphasizes that while God has endowed the human with faculties and shown the paths, it is up to the individual to choose. This underlines the Quranic principle of moral responsibility and freedom of will:

“Indeed, We guided him to the way, whether he be grateful or ungrateful.” (76:3)

The notion of "guidance" here includes:

- Instinctive guidance (فطری ہدایت)
- Rational guidance through intellect
- Prophetic guidance through revelation

Scientific Resonance

Modern neuroscience supports this Quranic emphasis:

The prefrontal cortex of the human brain governs decision-making, ethical reasoning, and self-control—confirming that humans are neurologically designed to evaluate options and choose between them.

The visual system of the eye is a marvel of biological engineering, connected directly to the brain’s interpretive faculties.

The speech apparatus, including the tongue, lips, vocal cords, and brain’s language centers, forms a unique, complex network found only in humans to this degree of sophistication.

Moral and Spiritual Lessons

These faculties are not merely for survival, but for moral development and spiritual growth.

The ability to speak should be used to promote truth, justice, and wisdom, not falsehood or harm.

Vision is to be used for discernment and reflection, not idle distraction or superficiality.

The dual paths imply that life is a test; each choice carries consequences for both this life and the Hereafter.

Thus, these verses highlight the immense blessings of creation, the moral responsibility that comes with free will, and the purpose of human faculties. God, having equipped humans with the means to understand and choose rightly, holds them accountable for the paths they adopt.

The path of truth may be more difficult, but it leads to enduring success.

The path of error may seem easier, but it leads to loss.

In the end, every decision matters, and the human being is urged to rise above base desires and walk the higher moral ground.

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Surah al-Shams, Surah 91

سوره الشمس (سوره نمبر 91)

آیات:1-4

وَ الشَّمۡسِ وَ ضُحٰىہَا ۪﴿۱﴾
وَ الۡقَمَرِ اِذَا تَلٰىہَا ۪﴿۲﴾
وَ النَّہَارِ اِذَا جَلّٰىہَا ۪﴿۳﴾
وَ الَّیۡلِ اِذَا یَغۡشٰىہَا ۪﴿۴﴾

Consider the sun and its radiant brightness, (2) and the moon as it reflects the sun!
(3) Consider the day as it reveals the world, (4) and the night as it veils it darkly! (91:1-4)

Explanation:

The evidence of the sun and its radiant brightness, of the moon and its following the sun in spreading light by taking it from the sun, of the day and its revealing the world, and of the night and its covering the world……..

This is to keep in mind that in the Qur'anic context, an oath (qasam) is not merely a solemn declaration; it serves as a rhetorical device that calls attention to particular natural or cosmic phenomena as witnesses to a greater metaphysical or theological truth. When God swears by elements of creation—such as the sky, the earth, the sun, or the moon—it is not to elevate those created things in and of themselves, but to invite the human intellect to reflect upon them. These oaths function as calls to contemplation (tadabbur) and empirical observation

(nazar), urging the listener to consider the order, precision, and recurring patterns in the cosmos.

By invoking the created universe as a witness, the Qur'an establishes a profound epistemological argument: that the very structure and behavior of the natural world testifies to the existence, unity, wisdom, and sustaining power of its Creator. Each element mentioned in such oaths—whether the rain-returning sky or the fissuring earth—serves as a sign (āyah) pointing beyond itself to the One who designed, maintains, and guides all things according to a determined measure (qadar). Thus, the Qur'anic oath is both a linguistic and theological tool: it bears witness, it instructs, and it summons the human mind and soul toward recognition of the Divine.

These opening verses of Surah Ash-Shams draw the reader's attention to the natural phenomena of the sun, the moon, the day, and the night — symbols of cosmic balance and divine order. They serve as signs of God's manifest power and wisdom reflected in the physical universe.

The Sun and Its Radiance

The verse "By the sun and its brightness (ḍuḥāhā)" refers to the sun as the primary source of light and heat for the Earth. The term "ḍuḥā" specifically points to the bright forenoon or the time of the day when the sun is fully risen and its light is most beneficial. The sun's radiance is essential for life on Earth, as it sustains biological processes such as photosynthesis and regulates climates and seasons. Symbolically, the sun represents clarity, energy, and the unveiling of truth.

The Moon as a Reflective Light

The second verse mentions the moon, "And by the moon when it follows it (talāhā)." Linguistically, talāhā means “to follow” or “come after,” indicating the moon’s role as a secondary source of light, reflecting the sun’s rays. Unlike the sun, the moon possesses no light of its own; it mirrors what it receives. This

dynamic reflects a dependent relationship — a celestial harmony. Thematically, it can also be interpreted metaphorically: just as the moon relies on the sun for light, the human soul depends upon divine guidance for spiritual illumination.

The Day as a Revealer

The third verse states: "By the day when it reveals it (jal-lāhā) the world". The term jal-lāhā means “to manifest it (the world)” or “make it (the world) visible.” Here, the day is portrayed as the revealer — it lifts the veil of darkness, allowing clarity, visibility, and the fulfillment of human and animal activity. It marks the time for action, productivity, and outward engagement. On a metaphorical level, the day represents enlightenment, awareness, and the active pursuit of one’s responsibilities.

The Night as a Concealer

The fourth verse contrasts the day by swearing "By the night when it covers it (the world) (yaghshāhā)." The word yaghshā means “to cover it” or “envelop it”. Night brings a covering over the earth, signaling rest, introspection, and renewal. In the divine order, night is not merely a passive absence of light, but an active phase of balance, offering tranquility and the chance to reflect and regain energy. It is a time for inward thought and spiritual replenishment. Interpretively, night and day together present a cyclical lesson: life is a rhythm of effort and rest, outward action and inward contemplation.

Reflective Themes and Deeper Symbolism

These verses offer more than cosmic observations. They highlight the perfect synchrony and order in creation, suggesting that nothing in the universe is random. The sun and moon, day and night — while opposites — are in fact complementary components of a single, purposeful system. They symbolize duality and balance, a central theme in the Qur'an.

The verses also point toward the idea of guidance and reflection. Just as the moon reflects the sun's light, the human being must reflect divine guidance in life. The alternation of day and night echoes the inner dynamics of the human experience — action balanced with reflection, clarity with mystery, and movement with rest.

Scientific Correlation
From a scientific perspective, the phenomena mentioned in these verses align with modern knowledge. The sun provides energy critical for photosynthesis, the process that sustains most life forms. The moon's phases are a result of its orbit around the Earth and the reflection of sunlight, now well-documented through astronomical science. The alternation of day and night is due to the Earth's rotation, which also regulates human circadian rhythms — biological processes aligned with light and darkness, essential for mental and physical health.

Spiritual and Ethical Reflections
These natural signs call upon humans to reflect on the greatness of their Creator and His comprehensive order. The sun and moon are not only physical entities but signposts of divine artistry. They inspire awe, gratitude, and a sense of responsibility.

Moreover, the transition from light to darkness is also a reminder of human moral freedom — the ability to walk in the light of truth or hide in the darkness of ignorance. The rhythm of day and night invites the believer to live a balanced life — active in duty during the day, and reflective in peace at night.

Final Insight
These verses from Surah Ash-Shams serve both as oaths and reflective points of meditation. They illustrate the intricate design of the cosmos, the interdependence of its elements, and their symbolic resonance with the human moral journey. This

divine order not only sustains the material world but also offers profound spiritual guidance. Observing the sun, moon, day, and night with contemplative insight allows a believer to appreciate the Creator's majesty and to recognize the moral and metaphysical pathways laid before them.

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آیات: 5، 6

وَ السَّمَآءِ وَ مَا بَنٰىهَا ۪﴿۵﴾
وَ الْاَرْضِ وَ مَا طَحٰىهَا ۪﴿۶﴾

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(5) Consider the sky and its wondrous make, (6) and the earth and all its expanse! (91:5,6)

……..

Explanation:

A Reflection on the Sky and the Earth

"Consider the cosmos and how wondrously it has been built, and the earth and how it has been spread out."

These verses of the surah are part of its series of invitations to reflect on nature and its phenomena. They invite the human mind to contemplate the natural world—not merely as passive scenery, but as signs (āyāt) pointing to a profound metaphysical reality. Here, the sky and the earth are presented as both witnesses to, and manifestations of, divine power, wisdom, and purposeful design. The act of calling them to witness serves as a call to reflect on their intricate construction and functional harmony.

The Arabic word السَّمَاء (as-samā') generally refers to what is above, encompassing all elevated realms. Its semantic field includes height, elevation, and upper domains. The phrase وَمَا بَنَاهَا ("and the wondrous way it has been built") employs the verb بَنَى, which implies building with strength, firmness, and purpose. This indicates that the celestial realms—the vast expanse of the universe, its stars, galaxies, atmospheric systems—are not accidental or chaotic but are established with deliberate design and structural integrity. The heavens are thus not only aesthetically magnificent but also functionally balanced, operating under precise laws of nature established by the Creator.

Likewise, the earth is referenced in وَالْأَرْضِ وَمَا طَحَاهَا ("and the earth and the way it has been spread out"). The term الأَرْض (al-arḍ) refers to the planet we inhabit—our home and cradle of life. The verb طَحَى (ṭaḥā) means to spread, smoothen, and make habitable. This points to the way the earth has been formed with spaciousness and suitability for life. Its surface, topography, and ecological features—mountains, plains, rivers, valleys—are tailored to sustain and nurture living beings, including humans. The earth has been precisely structured in accordance with its existential purpose.

These verses thus invite human beings to ponder the wondrous harmony between the sky and the earth. In the natural order, the sky bestows light, air, and rain—essential elements for life—while the earth receives, absorbs, and produces. Together, they form a dynamic and interdependent pair, working in coherence to support life. This balance reflects the inherent design of the cosmos, a testimony to the Creator's wisdom and sustaining will.

From the standpoint of modern science, these insights are remarkably consistent with contemporary understanding. The earth's atmosphere and its protective layers—such as the ozone

layer—are vital for shielding life from harmful radiation and maintaining climatic balance. The tectonic structure of the earth, through its constantly shifting plates, facilitates soil renewal, mountain formation, and the cycling of nutrients—processes essential for fertility and ecological sustainability.

The Qur'anic invitation to contemplation is not abstract—it is deeply existential. It urges humanity to recognize that the order and beauty of the universe are signs (āyāt) that lead to the recognition of God's creative power (qudrāh), wisdom (ḥikmah), and providence. The very structure of the universe demands thoughtful reflection, gratitude, and moral response.

Several ethical and spiritual imperatives arise from this contemplation:

- Invitation to Reflection: These verses call upon human beings to observe, reflect, and discern the meaning embedded in the cosmos. The structure of the universe is not arbitrary but meaningful, pointing toward a transcendent source.

- Gratitude for Divine Favors: The harmony between the heavens and the earth is what enables the continuity of life. It is a blessing that necessitates thankfulness.

- Human Responsibility: Since the earth has been spread out for humanity and made suitable for life, there emerges a moral responsibility to protect it, maintain its balance, and preserve its natural systems.

- Spiritual Insight: The creation of the heavens and the earth in accordance with their purpose is an evident manifestation of God's complete power and wisdom. It is a call to awaken the inner self to divine reality.

Ultimately, these verses highlight the intricate equilibrium in creation—a cosmic order that is not merely functional but also reflective of divine intentionality. The sky and the earth stand as ever-present witnesses to God's existence and oneness, calling humanity not only to believe but to embody responsibility, thankfulness, and spiritual awareness.

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آیات: 7-10

وَ نَفۡسٍ وَّ مَا سَوّٰىہَا ۪﴿۷﴾
فَاَلۡہَمَہَا فُجُوۡرَہَا وَ تَقۡوٰىہَا ۪﴿۸﴾
قَدۡ اَفۡلَحَ مَنۡ زَکّٰىہَا ۪﴿۹﴾
وَ قَدۡ خَابَ مَنۡ دَسّٰىہَا ﴿۱۰﴾

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(7) Consider the human self, and how remarkably it is formed in accordance with what it is meant to be, (8) and how it is imbued with moral failings as well as with consciousness (of God)! (9) To a happy state shall indeed attain he who causes this (self) to grow in purity, (10) and truly lost is he who buries it (in darkness). (91:7-10)

……

Explanation:

These verses draw attention to the human self (nafs)—its origin, structure, and moral potential. They emphasize the remarkable nature of human creation and the innate moral compass with which every human being is endowed. God not only fashioned the human being with balance, harmony, and purpose, but also instilled within the self an intuitive awareness of right and wrong. The verses point to the profound truth that the human being carries within themselves both the potential for spiritual excellence and the danger of moral failure. They are equipped with the capacity to ascend beyond the ranks of angels

or descend below even the lowest moral state—depending entirely on their choices and development.

The Arabic term nafs encompasses both the physical and spiritual dimensions of the human being. It refers not merely to the soul in the abstract, but to the integrated self, comprising body, mind, will, and moral consciousness. The verb sawwāhā (سَوَّىٰهَا) means "to proportion" or "to fashion in full accord with purpose." This indicates that the human being has been created in complete alignment with their intended role in the universe—perfectly suited to pursue moral and spiritual development. The divine act of proportioning suggests intentionality, wisdom, and the potential for growth inherent in every person.

The next verse states: فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا, which can be rendered: "And He inspired it with its moral failings and its moral consciousness." The word alhama (أَلْهَمَ) comes from ilhām, meaning to inspire or infuse directly into the heart or consciousness. This verse refers to the God-given moral awareness—an inner voice or intuitive faculty—through which a person distinguishes between vice (fujūr) and virtue (taqwā). Here, fujūr signifies deviance, transgression, and surrender to immoral desires, while taqwā refers to restraint, God-consciousness, and the capacity to avoid wrongdoing.

This divine inspiration implies that human beings are not left unguided; they are born with a fitrah—a primordial, natural disposition towards good—and are internally equipped to recognize and choose between competing moral paths. This moral autonomy is central to human accountability and spiritual potential. Unlike beings who act solely by instinct or divine command, the human is gifted with moral agency.

The following verse declares: قَدْ أَفْلَحَ مَن زَكَّاهَا—"Truly successful is the one who purifies it." The term zakkāhā (زَكَّىٰهَا) means to

purify, to cultivate, or to help grow. It indicates a deliberate process of moral refinement, self-discipline, and inner development. The one who achieves success is not the one who passively avoids sin, but the one who actively engages in the purification and elevation of the self. This includes cleansing the soul of arrogance, greed, and hatred while nurturing virtues such as truthfulness, compassion, humility, and justice. In essence, tazkiyah is the process of actualizing the self's higher moral potential—culminating in a state of spiritual fulfillment and nearness to God.

Conversely, وَقَدْ خَابَ مَن دَسَّاهَا warns: "And truly lost is the one who corrupts it." The verb dassāhā (دَسَّاهَا) means to bury, suppress, defile, or conceal. It refers to the act of covering up the inner moral light, ignoring one's conscience, and allowing the self to sink into heedlessness and vice. The one who buries their moral awareness, who suppresses the call to righteousness and immerses themselves in wrongdoing, is spiritually ruined. Rather than developing toward completion, such a person fragments, disintegrates, and distances themselves from their own existential purpose.

This passage, therefore, emphasizes the central role of moral responsibility in human life. The test of life lies in recognizing and nurturing the internal call to righteousness, and in resisting the temptations of selfishness, egoism, and moral decay. Success and failure are not pre-determined; each individual is accountable for the path they choose. The human being is both the site of the struggle and the agent of their destiny.

Importantly, tazkiyah—spiritual purification—is not limited to ritual observance but is rooted in ethical excellence and sincerity. A purified soul is one that lives truthfully, upholds justice, and strives to fulfill its moral and spiritual capacities. The greatest achievement in life, according to this Qur'anic vision, is the purification and elevation of the self. Conversely, moral corruption is life's greatest failure.

These insights resonate with modern understandings in both neuroscience and psychology. Contemporary neuroscience identifies the prefrontal cortex as the region associated with decision-making and moral reasoning—indicating a biological basis for the Qur'anic notion of moral inspiration. Similarly, psychology recognizes the dual tendencies in human nature: altruism and selfishness, cooperation and competition. Whether one tendency dominates over the other depends greatly on personal development, education, and conscious effort.

In essence, these verses provide a comprehensive moral framework. They reveal that the human self is a dynamic and moral entity, capable of both spiritual elevation and degradation. The path to success lies in conscious self-purification and ethical living, while failure results from moral neglect and suppression of one's inner truth. This message offers timeless guidance for every generation, pointing each soul toward its higher destiny and reminding it of the profound responsibility it bears in shaping its own moral and spiritual trajectory.

In summary, the verses assert that both vice (fujūr) and virtue (taqwā) are embedded within the human self as part of its divinely inspired moral design. The potential for collapse and decline, as well as for growth and transcendence, resides within. Whoever purifies the self reaches the ultimate goal of life—spiritual perfection and divine knowledge—while the one who allows the self to become corrupted distances themselves from that ultimate purpose.

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Surah al-'Alaq, Surah 96

سوره العلق (سوره نمبر 96)

آیات: 1-5

اِقۡرَاۡ بِاسۡمِ رَبِّکَ الَّذِیۡ خَلَقَ ۚ ﴿۱﴾
خَلَقَ الۡاِنۡسَانَ مِنۡ عَلَقٍ ۚ ﴿۲﴾
اِقۡرَاۡ وَ رَبُّکَ الۡاَکۡرَمُ ۙ ﴿۳﴾
الَّذِیۡ عَلَّمَ بِالۡقَلَمِ ۙ ﴿۴﴾
عَلَّمَ الۡاِنۡسَانَ مَا لَمۡ یَعۡلَمۡ ؕ ﴿۵﴾

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(1) Read in the name of your Sustainer, who has created (everything)
(2) Created humankind out of something that clings.
(3) Read - and your Sustainer is the Most Bountiful One,
(4) who has taught (man) the use of the pen,
(5) taught man what he did not know! (96:1-5)

……

Explanation:

Verse 2 states that God has created man from "ʿalaq." What is the meaning of this? ʿalaq is the plural of ʿalaqah (just as thamar is the plural of thamarah) (see, for instance, 'Allama Isma'il Haqqi, Ruh al-Bayan). It comes from the root ʿa-l-q. According

to its famous interpretation, ʿalaq can refer to that initial state of the embryo when it first adheres to the wall of the womb. From this perspective, its meaning can be an "adhering entity", "suspended entity", or "something that clings". This is the stage of implantation. In this sense, ʿalaqah can also be called an "implanted entity".

However, another meaning of "creation from ʿalaq" could be: creation with the nature of "connection" (taʿalluq). That is, man was created in such a way that it is his nature to live together with others; he is a social being. He lives in the form of a society and has social needs that require knowledge and guidance (one of the themes of these verses), and so on. The points in these verses are: the creation of man as a social being, the acquisition of knowledge, the importance of the pen in a broad sense, and a reference to the mercy and benevolence of God.

Thus, as a figurative expression, we can say that God created man with the nature of connection. God created man from a clinging or adhering entity can be considered a beautiful translation because both literal and metaphorical meanings can be derived from it. In the literal sense, it could refer to the reproductive substance or entity that adheres to the womb. This act of adhering is called implantation, and thus, 'alaq can be rendered as an "implanted entity". It is also aptly compared to a leech clinging to a body and sucking its blood, which is appropriate based on the fact that, in Arabic, the word ʿalaqa is also used for a leech.

Metaphorically, adhering signifies that man is a being whose individuals live together in the form of a society and civilization. That is, man has been created with the nature of connection. It is not without interest that the word for human itself, insan, also contains the meanings of intimacy and familiarity.

The linguistic, theological, and philosophical richness of these verses is profound. The term ʿalaq, in particular, encapsulates the human being's physical origin, emotional constitution, and existential connectedness. It bridges the biological with the spiritual, the material with the moral. The Qur'anic depiction of human genesis from ʿalaq is not only scientifically resonant with modern embryology but also metaphysically suggestive of the human being's inherent relationality.

To be "created from something that clings" is to exist as a being of bonds—biological, social, intellectual, and spiritual. This foundational insight prepares the way for the Qur'an's larger project: to reconnect humanity with its divine source through knowledge, reflection, and moral awakening.

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Some references:

ʿAlaq fundamentally signifies joining, clinging, or being suspended, and it is used to express various physical, emotional, and spiritual attachments. For example:

1. Lisan al-Arab under ʿalaq, a great detail is provided. For instance:

العَلَقُ: النُّشوب في الشيء يكون في جبل أَو أَرض أَو ما أَشبهها.

ʿalaq is something that is lodged in another, be it a mountain, land, or something similar.

العَلَقُ الهوى يكون للرجل في المرأَة.

ʿalaq is the love a man has for a woman.

2. In Al-Mufradat, it is stated:

لعَلَقُ: التّشبّث بالشّيء، يقال: عَلِقَ الصّيد في الحبالة، وأَعْلَقَ الصّائد: إذا علق الصّيد في حبالته، والمِعْلَقُ والمِعْلَاقُ: ما يُعَلَّقُ به، وعِلَاقَةُ السّوط كذلك، وعَلَقُ القربة كذلك، وعَلَقُ البكرة: آلاتها التي تَتَعَلَّقُ بها، ومنه: العُلْقَةُ لما يتمسّك به، وعَلِقَ دم فلان بزيد: إذا كان زيد قاتله، والعَلَقُ: دود يتعلّق بالحلق، والعَلَقُ: الدّم الجامد ومنه: العَلَقَةُ التي يكون منها الولد.

"ʿalaq means clinging or being attached to something. It is said that "the prey became entangled in the snare," and when the hunter entangles the prey in his trap, it is called aʿlaqa. Miʿlaq and miʿlāq are things by which something is hung. The thong of a whip is also in this category. The thing used to bind or hang a waterskin is also called ʿalaq. The tools of a pulley that are connected to it are called ʿalaq al-bikrah. From this also comes ʿulqah, which denotes an attachment or grip on something. When it is said that "the blood of so-and-so ʿaliqa with Zayd," it means that Zayd is his killer. ʿalaq also refers to the worm (leech) that clings to the throat. ʿalaq is also called congealed blood, and from this comes ʿalaqah, from which the child is created."
Thus, this reference provides sufficient details about the various meanings of this word.

3. The congealed blood is called ʿalaqah because, due to its moisture, it clings to whatever it passes over, and when it dries, it is not called ʿalaqah (Qurtubi, Al-Mawardi).

4. And similarly, the mud (clay) that clings to the hand is also called ʿalaq.

وكذا الطين الذي يعلق باليد يسمى علقاً
(Al-Biqa'i).

5. Some of them have said that this refers to Adam, who was created from a mud that clings to the hand (Tafsir al-Kabir, Imam Tabarani).

قال بعضُهم: أرادَ به آدمَ، خلقَهُ من طينٍ يعلَقُ باليدِ

6. And it has been said that al-ʿalaq is a collection of cells that arise through the division of a fertilized egg. It was named ʿalaq because of its clinging to the wall of the womb (Al-Wasit, Tantawi).

وقيل: العلق: مجموعة من الخلايا التى نشأت بطريقة الانقسام عن البويضة الملقحة، وسمى "علقا" لتعلقه بجدار الرحم

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Surah al-Falaq, Surah 113

سوره الفلق (سوره نمبر 113)

آیت: 1

قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ۙ﴿۱﴾

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(1) Say: "I seek refuge with the Sustainer who creates (things) by splitting, (2) from the evil of everything that He has created." (113:1,2)

Explanation:
The verse opens with an imperative: "Say," indicating a directive to seek divine refuge. The expression "Rabb al-Falaq"—the Lord of al-Falaq—has been variously translated and interpreted. A common rendering is: "I seek refuge with the Lord who brings forth the dawn," alluding to the phenomenon of morning light tearing through the veil of night. It evokes the image of darkness being pierced by the emerging rays of the sun, manifesting divine power over both cosmic rhythm and existential renewal.

Deeper Meaning of al-Falaq:
However, the term al-Falaq invites deeper contemplation beyond its association with the break of dawn. Etymologically, the Arabic root ف ل ق (fa-la-qa) means to split, cleave, burst, or break open. Thus, al-Falaq carries the broader implication of creative splitting or generative division. This linguistic nuance allows for a wider interpretive scope, wherein the verse can be rendered as: "Say: I seek refuge with the Lord who brings forth

through cleaving or division",—that is, the One who creates by way of division or splitting.

This semantic richness is corroborated by other Qur'anic usages of the same root. In Surah al-Anʿām (6:95), the expression إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ—"Indeed, Allah is the Cleaver of the grain and the date seed"—illustrates how God brings forth vegetation from what is initially sealed and concealed. The grain and the seed are split open by divine will, resulting in the emergence of life. In this sense, al-Falaq is not limited to temporal morning light, but symbolizes a universal creative principle operating throughout existence.

Accordingly, the verse could also be translated: "Say: I seek refuge with the Lord/Sustainer who creates by splitting". This points to a general mechanism of creation observable across the universe.

Examples of this divine mode of creation abound:

The emergence of existence from non-existence:
In metaphorical terms, it may be said that the Creator pierced the veil of non-existence to bring forth the realm of existence. From a scientific standpoint, this corresponds with theories such as the Big Bang, wherein the universe originated through a primordial explosion. Regardless of scientific terminology, the essential concept is the same: the universe began to exist according to the divine will, and the foundations of time, space, matter, and energy were established through a singular creative act.

In living organisms, new cells are formed through the division of pre-existing cells. This biological process, known as mitosis or meiosis, is a clear manifestation of creation through division.

In chemical reactions, old chemical bonds are broken so that new ones can be formed—again reflecting the principle of constructive fragmentation.

In human reproduction, the birth process itself involves a cleaving from the womb into the world—an act that echoes the same creative paradigm.

Numerous classical exegetes, such as Imams Fakhr al-Din al-Razi, al-Zamakhshari, and al-Baydawi, have acknowledged this broader meaning of al-Falaq in their commentaries. With the advancement of modern knowledge, many more empirical instances of this creative method have become observable, affirming the universality of this divine pattern. It becomes evident that this is not an isolated phenomenon but a consistent mode of divine operation throughout creation.

Thus, the meaning of the first two verses can be rendered as:
"Say: I seek refuge with the Lord who brings forth (things) through cleaving—from every form of harm associated with what He has brought into being."

This formulation brings together both the process of creation and the reality of its moral and existential implications. The subsequent verse—"from the evil of that which He created"—points to those aspects of creation that, while being part of the divine order, can entail potential harm or challenge for the human being. Together, the two verses suggest a dual reflection: on the majesty of the divine creative process, and on the necessity of seeking God's protection from the trials it may entail.

Moreover, this invocation of Rabb al-Falaq is not merely figurative or cosmological; it is existential and deeply spiritual. The word Rabb implies nurturing, sustaining, and guiding. It carries within it the connotation of protection and benevolence. The verse thus portrays a God who not only originates creation

through a majestic and wondrous process but also safeguards it. The implication is one of hope: the same Lord who brings forth the dawn out of darkness can bring clarity, safety, and renewal out of hardship, oppression, or confusion.

The concept of Falaq as the "dawn" further aligns with this message of hope. Just as dawn inevitably follows night, divine deliverance and light emerge after darkness and distress. The word is thus a symbol of both divine power and divine mercy.

Furthermore, the Qur'an does not speak in the language of a scientific textbook. It is, above all, a guide to spiritual and moral truth. Its references to cosmological and biological realities are not meant as exhaustive scientific explanations, but as signs (āyāt) pointing to divine attributes—particularly God's oneness, power, wisdom, and lordship. The Qur'anic use of natural phenomena is didactic: intended to awaken human consciousness to the presence and attributes of the Creator.

The universe is the manifestation of divine attributes; it is a mirror through which the human being, employing sensory and rational faculties, can arrive at some glimpses of cognizance of God (maʿrifah). This path—beginning with observation and leading to insight—is akin to the epistemological method of induction (istiqrāʾ), where the study of particulars leads to the grasp of general truths.

Thus, this verse, far from being a mere plea for protection, encapsulates an entire worldview: one in which God is the creative source, the sustaining Lord, and the ultimate refuge from harm. It invites both contemplation of the universe and reliance upon its Creator.
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